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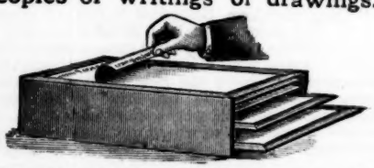

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The Reviews.

POLITICAL.

McKINLEYISM AND THE PRESIDENTIAL ELECTION.

ROBERT DONALD.

Contemporary Review, London, October.

THE revolt against high Protection in the United States, which has been growing in force for the past four years, will be put to the final test at the Presidential election next month. For the first time in the history of the Republic, the Protective policy will be openly and directly challenged. Tariff reform will be the main issue in the campaign. The election of Mr. Grover Cleveland, the Democratic candidate, would mean the reversal of the present fiscal policy.

Protection in the interests of the manufacturing and wealthy classes has been maintained in America long after the excuse for it had disappeared, and has reached the high-water mark in McKinleyism. It is a high tariff kept up to protect the monopolists and to raise prices. The old Whig party believed in a tariff for revenue, with incidental protection; its successor, the Republican party of to-day, enacts a tariff of which Protection is the object and revenue the incident.

This party has been in power since the time of the Civil War—for thirty years, with the exception of Mr. Cleveland's four years, 1884–88. Mr. Cleveland's reforming tendencies had not taken definite shape or become agressive until his last Presidential year, when he startled the country with his straightforward message against Protection. He then raised the issue which has not yet been decided. Mr. Cleveland was defeated on the issue at the polls by a strong moneyed opposition; but four years of active propaganda have won over waverers, and consolidated the Tariff-Reform party.

A more potent influence however than the advocacy of fiscal reform by the Democratic party has been the glaring object lesson of protection unrolled before the eyes of the people as the McKinley Act came into operation and its effects were felt. The Act was planned, drafted, and applied in the interests of the rings of rich producers, who had, in every sense, "put their money on Harrison," and were to benefit by its adoption. It was a "spoils" tariff. In order that it might the better serve their own sordid ends the manufacturers were allowed to draft the clauses of the Act which affected their own industries. That the welfare of the consumers and the masses of the poorer public generally had received no consideration from the legislators was self-evident at the time, and soon gained additional proof by the spontaneous organization of Trusts and the rise in prices. The Act raised the duties on an average 20 or 25 per cent. Besides this, it provided for bounties and drawbacks in certain industries, and for peculiar reciprocity arrangements.

This Act went into operation in October, 1890. It has not raised wages nor even prevented them from falling; it has led to increased prices where it has not caused a deterioration in the quality of goods; the farmers feel the weight of protection more acutely than ever; infant industries still languish on the protectionist crutch; and trade has been depressed and unstable. Instead of bringing industrial peace, it has been the direct cause of strife—of numerous strikes and lockouts, and the fiercest labor war that ever disturbed the country.

No such revolutionary fiscal law enacted by a great commercial power could have been without its effect on the trade of the world. The great rush to send exports before the Act came into operation was naturally followed by reaction. In Great Britain the woollen industry, the cutlery trade, the button-making business, the iron and steel industries, the hardware trade, and the tin-plate trade in Wales suffered from McKinleyism; but the damage was only temporary. These trades are recovering from the blow. Certain firms which produced goods mainly for American consumption, have had to set up establishments in America. Similarly, American firms have had to open branches here in order to maintain their foreign trade. There was a great falling off in our export of raw wool, but the Americans have paid bitterly for their attempt to exclude wool. In one or two branches of the textile trade, exports did not decline at all. Linen piece goods declined, and there was a notable diminution in our exports of woollens and worsted yarns, greatly to the disadvantage of the Americans. Woollen tissue exports were a million pounds less in 1891 than in 1890. Hardware and cutlery were severely hit, and there was a heavy drop in steel hoops, boiler and armor plate. Tin plates and sheets, our export trade in which was to be extinguished by a new American industry, increased by half a million over 1890, and by even more over 1889. All those trades which were backward in 1891 have shown a decided tendency to pick up

lost ground during the present year. McKinleyism has been more mischievous in its effects in Germany, Italy, and other protectionist countries, and markedly in Canada. It is only a free-trade country like England that can most successfully withstand a hostile tariff.

The harm which McKinleyism has done to foreign countries is nothing compared with the havoc it has wrought at home. All the neccessaries of life are dearer to the American workingman. During the fiscal year of 1892 there was a marked diminution in the importation of farm products from Canada, which caused a rise of prices for food, especially in the northern towns. The heavy duty on tin plate made canned goods dearer in winter. It increased the price of all kitchen utensils; building materials rose in cost, and house rent must have risen also. Clothing costs more, as do all woollen materials. It is estimated that in clothing the augmentation of prices comes to thirty million pounds a year. The American manufactures of wool are debased by adulteration.

In the coming election the revolt will not be as strong against McKinleyism as in 1890, but the chances are decidedly in favor of Mr. Cleveland.

THE REPUBLICAN POLICY OF RECIPROCITY.

HON. WILLIAM L. WILSON, M.C.

Forum, New York, October.

RECIPROCITY in trade relations is not a new thing; but the so-called reciprocity of the McKinley Bill owed its beginning to that clause of the Act of May, 1888, authorizing the President to invite delegates to the International American Conference, which named among the topics to be considered, "measures toward the formation of an American customs union."

After the McKinley Bill had passed the House and was favorably reported in the Senate, the President, June 19, 1890, sent to Congress a letter from the Secretary of State submitting the report upon "customs union" adopted by the Conference. In this letter Mr. Blaine said that fifteen out of the seventeen republics which met us in Conference indicated their desire "to enter upon reciprocal commercial relations with the United States; the remaining two express equal willingness could they be assured that their advances would be favorably considered." Mr. Blaine suggested that "without the delay and uncertainity of treaties, an amendment should be made to the pending Tariff Bill." Upon this suggestion an amendment was offered in the Senate by Mr. Hale authorizing the President to declare the ports of the United States open and free to all the products of any nation of the American hemisphere upon which no export duties are imposed, upon the admission by such nation, free of all taxes, of the products of the United States (naming leading products).

But Mr. Hale's amendment was rejected by the Finance Committee, which reported a substitute amendment to the Senate, and the addition which was finally made to the Bill was very different from the practicable, if narrow, scheme of reciprocity suggested by Mr. Blaine.

[The writer here quotes the reciprocity provision of the McKinley Bill, which makes it the duty of the President to suspend by prolamation the free introduction of sugar, molasses, coffee, tea, and hides, the product of such country as "imposes duties or other exactions upon the agricultural or other products of the United States,"—during which suspension specified duties shall be levied on such sugar, etc.]

Such is the history of the third section of the McKinley Bill. Mr. Blaine, with a sagacity not shown by other protectionists, saw the danger and folly of the Bill as carried through the House. He saw the necessity for larger markets for the farmer, while the blind authors of that Bill were intent only upon securing the home markets for the interests they represented.

Let us see for a moment what the visible fruits of the scheme have been, and whether those fruits justify all the official noise that has been made. The President communicated to Congress, June 27, a report from the Secretary of State setting forth that twelve agreements had been made as follows: with Brazil, Spain as to her colonies Cuba and Puerto Rico, Santa Domingo, the German Empire, Salvador, the British West India Islands, Nicaragua, Guatemala, Costa Rica, Honduras, France and her colonies (not yet ratified by the French Chambers), and with Austria-Hungary. Surely all these treaties ought to make a decided showing in our commercial reports. Yet when we turn to the last report of the Bureau of Statistics, containing a summary statement of the imports and exports of the United States for the year ending June 30, 1892, and examine the tabulated "trade with countries with which reciprocity treaties are in force," we read at its bottom "*Of countries with which we have reciprocity treaties, Brazil and Cuba are the only countries with which our trade shows marked change.*" This justifies us in omitting other countries, even those with which our trade has decreased under reciprocity, and in examining the trade returns as to those two countries alone.

Reciprocity has been in force with Brazil since April 1, 1891. We find our exports to that country for the fifteen months ending June 30, 1892, amounted to $18,044,452, against $16,279,969 for the previous fifteen months, an increase of $1,764,483. The increase in our exports to Brazil for the fiscal year of 1890–91 was $2,150,000 a much larger growth than under the fifteen months of reciprocity; while our imports from Brazil in those fifteen months increased $57,000,000. It is almost incredible that the momentum of this increase should have carried with it so trifling an expansion of our exports. Our flour export increased $1,745,000, while our wheat export decreased $779,000, a mere shifting in the form of the export, while its quantity has not kept pace with the increase of our exports (due to our unprecedented crops of last year) to countries with which we have no reciprocity treaties. Nearly two-thirds of the increase in our exports to Brazil was in articles not affected by the commercial treaty.

In the Cuban trade a better showing appears. For the ten months under reciprocity our exports increased $5,702,197 over same period for 1891. Our exports to all the countries south of us with which reciprocity treaties are in force show an increase of $8,132,329 over the corresponding prior period. But our imports from those countries during the same period rose from $156,000,000 to $225,000,000 in value, and our entire exports last year increased $150,000,000.

Enough has been said, I think, to show that the only purpose of the amendment was to get rid of the Blaine proposition and at the same time to delude the people into the belief that something had been done to carry out Mr. Blaine's ideas.

THE NEGRO IN THE PRESENT CAMPAIGN.

FREDERICK DOUGLASS.

A. M. E. Church Review, Philadelphia, October.

THE Negro is now in the fierce blast of another Presidential campaign. He is in it both as an agent and an object to be injured or benefited by its result. His intelligence and integrity will, in this election, be put to a severer test than any heretofore applied to him. It will be well if he shall come out of it, as I believe he will, like pure gold. It was to his honor at the late National Republican Convention, that his character and conduct gave the lie to his traducers. He was neither bought, sold, nor seduced. So may it be with him in this campaign.

All Presidential elections are important. Their influence is broad and far-reaching. They may not result in the enactment of a single law, or change a single word in the Statute Book, and yet may essentially affect the great law of public sentiment and change it for good or evil. Precisely in this

respect is the importance of the present election. The need of the hour, for the Negro, is not so much a written law (though this is important) as the unwritten law of public sentiment. To him this election has a solemn significance and is a matter of life and death. If other times have been critical, the present is more so than any of the past. This is especially true of the Southern States. He is is there subjected to a lawless, vengeful reign of terror, more wanton and cruel and relentless, if possible, than any in the days of bondage. The freedom and citizenship which he gained by his valor and good behavior during the war for the Union and during the reconstruction period, and which were secured to him by the justice and wisdom of the Republican party, are to-day openly in question. The problem with which he is confronted is whether he shall be an alien in the land of his birth or shall continue to hold unimpaired and undiminished the rights guaranteed to him by the Constitution.

In view of the great issues involved and of the dangers impending, it is sad to think that in this campaign any Negro may so act as to endanger the lives and liberties of his brothers in the South, and to also injure in the North the good name of his race. Such would certainly be the case should any support be given by him to the Democratic party—the party which has always sought to degrade his race—and should fail to support the Republican party—the party which has always worked to improve the conditions of his existence. No such danger could have been apprehended during the earlier years of our freedom. The path of duty was then illumined and made plain by the fresh glow of freedom and by the gratitude of warm hearts to those who had secured our deliverance from slavery.

It can no longer be doubted that a few negroes at the North have gone wrong, and are trying to induce others to follow them. They have gone about this work very craftily. They have first endeavored to make out a case against the Republican party, representing that it has done nothing for the Negro from principle, and even if it has we owe it nothing; that if ever there existed an obligation, either of honor or gratitude, it was canceled long ago. They have satanically taken advantage of one of the most despicable vices to which human nature is susceptible. Knowing how easy it is to turn the hearts of debtors against creditors, and that lenders often lose their friends as well as their money, they have preached deliverance to the one and poured bitter contempt upon the other. They have demanded absolute perfection in the Republican party, but have piled sophistries mountain high to hide the crimes of the Democratic party. They have strained at a Republican gnat and swallowed whole processions of Democratic camels.

These men have argued mainly in favor of the following propositions:

First. It is the duty of the Negro to divide his vote between the two great political parties.

Second. The Negro should form an independent race and color party.

Third. The Negro should support the candidates of the Democratic party.

These propositions have been advocated at different times, according to circumstances. Though three modes of action are proposed, they are one in purpose and effect, and that purpose is to draw the Negro vote away from the Republican party. To this end, various arguments and appeals have been made; and some of these will doubtless prove hurtful in certain sections, unless they are well and conclusively refuted. In several States of the North the Negro vote is potential, and may in a close contest between the two great parties turn the scale. This is especially the case in New York, Pennsylvania, Indiana, and Ohio. Knowing this, several Afro-American papers have of late sprung up in these quarters, seeking and gaining Democratic support. This is strange and incomprehensible; but the strangeness is not all on one side. The black man as a Democrat is not a more strange object than is a white Democrat who is brazenly seeking to win Negro votes at the North, while his Democratic brethren are shooting and hanging Negroes at the South, where Negro votes are not wanted. A few years ago nothing would have shocked a white Democrat more than to meet a Negro pretending to be a Democrat. Such a pretender would have been scouted as an arrant hypocrite or a confounded fool. But at last there has been found a Negro calling himself a Democrat, and some white Democrats have been found to recognize him. At least such is his boast. In his blindness he does not see that it is his treason, and not in his manhood, that attracts the Democratic smiles. Seeing the use to which he can for the time be put, he is familiarly patted on the back with the gloved hand of the party which, in its heart, calls him a black devil.

It is argued that because we belong as a class to the Republican party, we are hated and persecuted by the Democrats; and hence the conclusion that by dividing our vote with the Democratic party, we shall be allowed by that party to live in peace. Well, what is this peace? It is, to use a familiar illustration, the peace between the lamb and the lion. What is it but the peace between the white man as the master and the Negro as the slave? Is it reasonable to suppose that the Democratic party will change its attitude toward us when it shall have us completely in its power? Can we safely debase our manhood by joining a party that hates us, and yet hope to have the respect of that party? Are we indeed so mean as to kiss the hand that smites us? We are called upon to sell our friends in order to buy our enemies! If anything could savor more of folly and villainy than does this, I have yet to see it stated. Honor is here asked to bow and bend to baseness, and truth to succumb to falsehood. When a man has lost his honor, he has lost his soul, and there is nothing to be valued by anybody or any party.

Plainly enough the triumph of the Democratic party in the coming election would be hailed as a national approval of the whole brood of infernal crimes by which the South has been kept solidly Democratic during the last dozen years; and yet I, a colored man, and one who has tasted the bitter cup of slavery, am asked to vote the Democratic ticket. I cannot do it.

RUSSIA AND CHINA.

R. S. GUNDRY.

Fortnightly Review, London, October.

WRITING two years ago, after a visit to Manchuria, with the fate of Burmah and Tonquin fresh in his recollections, the present Minister of the United States at Pekin hazarded a conjecture that "the vast outlying territories on the north and west of the Chinese Empire . . . will some time be subjected to a similar experience"; and Sir Thomas Wade, late H. M.'s representative in China, has expressed even graver apprehensions in speaking of the ignorance and apathy of the Chinese.

The words are pregnant with suggestion regarding the possibilities of the future in Eastern Asia. They echo, too, an anxiety which finds expression in high places in China itself; for, though the charge of ignorance is true as regards the mass of the people, there are enlightened statesmen who can perceive the danger.

The Taeping rebellion, and the advance of the Anglo-French armies on Pekin, gave Russia the opportunity of wringing very important concessions from China in a treaty containing the following clause:

> The left bank of the river Amoor, from the river Aryoum to its mouth, shall belong to the Empire of Russia, and its right bank down to the river Usuri to China. The territories situated between the river Usuri and the sea, as up to the present, shall be possessed in

common by the Empires of China and Russia until the frontiers between the two States shall be defined.

In 1860, General Ignatieff succeeded in imposing a fresh treaty confirming the first and ceding beside, the whole coast line between the Usuri and the sea, as far south as the Tumen river which constitutes the boundary of Korea.

Russia has since been frequently accused of a desire to overstep theTumen and add Korea to her Pacific seaboard. Vladivostock, her most southern port, is ice-bound during a portion of the year, whereas, the harbors of Korea are free from that inconvenience. She repudiates, of course, any such conception, and placed her disclaimer on record during the negotiations that attended our withdrawal from Port Hamilton. But China seems hardly yet convinced; having observed perhaps, like ourselves, that circumstances are occasionally too strong for the good intentions of the Czar. She may, however, find in the conflicting interests of others a safety greater than even treaties could ensure. For another great Power, hitherto little credited with designs of aggrandizement in the far East, has been been showing, lately, an interest in the once Hermit Kingdom that may prove its best safeguard against annexation to Primorsk.

At the opposite end of the long frontier the Marquis Tseng was able, at the next negotiations, to recover some of the lost ground sacrificed with such Oriental liberality in Chung-how's famous treaty. The Marquis procured the surrender of Kuldja without more serious concessions than the right to appoint Russian consuls at various points in Mongolia and Turkestan and facilities for commercial intercourse.

One important reason for China's anxiety to recover Kuldja was, that it constituted, in Russian hands, an open door into Sungaria; and it is mainly because they command passes into Kashgaria that she is disturbed by Colonel Yanoff's occupation of the Pamirs. But it is hardly possible for China to defend these outlying territories against Russia. The distances are too great in the absence of transportation facilities. It is 2,500 miles from Pekin to Kashgar by the straightest route across Mongolia, and a railway must admittedly lengthen the distance by 900 miles. The mere mention of such distances is sufficient to affirm the urgency for railway communication if the territory is to be made defensible, and such an undertaking is surely beyond the reach of the Chinese Government under its present organization.

Turkestan and Mongolia are, however, regions of great distances, and it has been plausibly contended that China's best way of defending them will be by attacking Eastern Siberia, in case the emergency arise. It is indeed mainly towards Manchuria that Russia professes to be looking with apprehension when she speaks of China's aggressive designs.

The construction of a line northward from Tientsin toward Manchuria has actually been sanctioned, and the work so far advanced that the dispatch of troops during the late rising was materially facilitated. It is intended to push it on eventually to Kirin, the strategic centre of Manchuria. Kirin is situated in 43½ N. and 127 E. on the upper waters of the Limgari, and is in communication by means of that river and its affluents with Tsitschar, Sansien, and other principal rivers in northern Manchuria. Its importance has been recognized by the construction there of an arsenal which astonished Mr. James by its completeness and efficiency—"a large establishment filled with foreign machinery, with boilers and engines, and steam-hammers, such as one might see at Woolwich or at Elswick, all erected and managed by Chinese (trained of course under foreigners in China) without foreign assistance of any kind, and turning out apparently excellent weapons, from repeating-rifles to machine-guns. Kirin is, in fact, the centre upon which all traffic between China and northern Manchuria hinges, and the roads are execrable, so that a railway would have a commercial as well as a strategic value. Up to seventy years ago, Chinese immigration into Manchuria was forbidden, but, although the prohibition was then removed, the absence of organization, and uncertainty of life and property, prevented at first, any considerable movement. Gradually, however the tide gathered strength, and millions of Chinese are said to have crossed the frontier within the last twenty years, and are now spreading into Mongolia, and stretching out like a fan over Kirin and Tsitschar.

China's wisest policy is to encourage this movement. Russia understands this well, and is said to entertain a lively fear of the progressive increase of Chinese colonization in the Usuri region, where the few Russian settlers command but indifferent success.

China is certainly pushing forward her military preparations more rapidly than her railways, but what is almost more surprising than her slowness to improve communications by land, is her neglect of the means of access by water expressly secured by the very treaties that register the Russian depredation. There is not a Chinese boat on the Amoor.

The bugbear of Russian aggression is ever present in Pekin, as in Constantinople or Calcutta, and it is by no means impossible that China and England may gravitate to an alliance by force of circumstances. The Russians themselves have recognized the possibility of such an event; Turkey is no longer to be reckoned on, Persia is too weak, but China, instructed by British officers, and supported by British money and arms might render excellent service.

SOCIOLOGICAL.

SOME FACTS FROM THE CENSUS.

Lyceum, Dublin, October.

THE Irish Census Commissioners have completed and published their general report. A declining population, a stagnant industry, the substitution of large farms for small, and of grass for tillage, and the consequent depopulation of the more fertile lands—such are the changes that census after census has revealed. This latest census repeats the same story, perhaps more emphatically. There are some features in these statistics that go to show that the decay of the ten years dealt with in the census is not to be measured merely by the actual decrease of population.

Thus, for example, while the decrease in the general population during the decade whose changes are noted in this report was 9.08 per cent., the decrease in the number of children under 15 years of age was no less than 15.7 per cent. The Commissioners reporting on the conjugal condition of the people, remark the large proportionate decrease in the number of husbands and wives. The former have decreased from 43.24 per cent. of the males aged 15 years and upwards to 39.81 per cent., the latter from 40.74 per cent. of the females of the same age to 38.30. The proportion of unmarried men between the ages of 40 and 45 has increased from 22.6 per cent. to 27.9. No less than 94 per cent. of the males between the ages of 20 and 25 are unmarried, and 75 per cent. of the males between 25 and 30. These figures explode the "early marriage" theory of Irish poverty. It is, perhaps, fortunate that we are still a religious people, or the moral condition of the people would reflect its economic condition.

Summarizing their investigations on these matters the Commissioners observe "that the decrease in the proportion of married persons noted in 1881 as compared with 1871 still continues; that early marriages are excessively rare in Ireland; that the relative number of married persons of the reproductive ages is under the low proportion for 1881, which in its turn was lower than in 1871; that contrary to popular belief, but still in strict accord with the results shown in 1861, 1871, and 1881, the highest proportion of married persons is to be found in the province of Connaught; and estimated by the numbers

of married women of child-bearing age, the natural increase in population in Ireland is at present very small." It is alarming, therefore, to those interested in the existence of Ireland to find that there is little or no diminution in the emigrant outflow.

If this be true of Ireland as a whole, it is especially true of the provinces of Leinster and Munster. In the former province only 44.9 per cent. of the males aged 20 and upwards are married; in the latter only 48 per cent.; while Ulster has 50 and Connaught 52.2. In Belfast City, the percentage is 57.9; in Down, 52.6; in Antrim, 52.4; in Armagh, 51.1. None of what may be called the Catholic counties of Ulster have over 50 per cent. of their adult males married; none of the counties of cities of Leinster, except Dublin City; none of the counties of Munster, except Kerry; but four of the five counties of Connaught—Galway, Leitrim, Mayo, and Sligo—have more than half their adult males married.

The condition of things in Leinster calls for comment. If we omit Kildare (in which the presence of a camp destroys the value of its marriage statistics), Meath, Westmeath, Queen's County, and King's County possess the smallest proportion of married males to the adult male population. In Meath the percentage is only 39.9; in Westmeath, 41.6; in Queen's County, 42; and in King's County, 42.5. The contrast of these figures with those of Down, Antrim, and Armagh is significant; and if we inquire into their differences of social condition, it also becomes suggestive. Thus the area of Meath is 576,696 statute acres, divided into 10,046 farms; the area of Westmeath, 399,753 acres, divided into 9,148 farms; the area of Queen's County, 405,754 acres, divided into 8,698 farms; and the area of King's County, 388,640 acres, divided into 8,757 farms. The average number of persons to the square mile of land under crops and pasture in Meath—the lowest in Ireland—is 85; in Westmeath, 100; in Queen's Country, 104; and in King's County, 104. Of every 10,000 of its population on census night, Meath had 149.8 in workhouse; Westmeath, 91.7; Queen's County, 69.5; and King's County, 99.2. One in 33 of the population of Meath was in receipt of out-door relief; one in 46 of the population of Westmeath; one in 49 of Queen's County; and one in 77 of the King's County.

The area of Down is 550,160 statute acres, divided into 23,669 farms; the area of Antrim, 673,801 acres, divided into 18,599 farms; the area of Armagh, 293,690 acres, divided into 17,806 farms. In Down the average number of persons to the square mile of land under crops and pasture is 232; in Antrim, 205; and in Armagh, 255, or nearly three times as many as in Meath. Of every 10,000 of its inhabitants on census night, Down had 29.5 in workhouses, or less than one-fifth the proportion of Meath; Antrim, 45.2, or less than one-third the proportion of Meath; Armagh, 52.3, or a little more than one-third that proportion. One in 189 of the population of Down was in receipt of out-door relief, or relatively less than one-fifth the number in Meath; one in 198 of the population of Antrim, or exactly one-sixth; and one in 252 of the population of Armagh.

The condition of Meath is as follows: it has the greatest percentage of adult males unmarried; it has the smallest number of people to the square mile of cultivated land; it has the second highest proportion of persons in its workhouses of any of the rural areas; it has absolutely the largest proportion of people in the receipt of out-door relief; its farms are relatively the largest, and it has the largest percentage of land under grass. In other words, the fashionable economic ideal has been reached in Meath, and if the marriage test and the pauper test are worth anything, it is the worst-off county in Ireland. We are not surprised that Down and Armagh—not Meath—are the models on which the Irish popular mind dwells most fondly.

To pass from particulars to generals does not weaken the argument. Thus, while the population has decreased 9.7 per cent., the number of persons supported in workhouses, hospitals, public lunatic asylums, prisons, and other public institutions, has fallen from 166.3 per 10,000 to 164.3 per 10,000; while the number of persons in receipt of out-door relief has increased from 1 in 81 of the population to 1 in 80. Both the temporarily and the permanently diseased show a relative increase in the number at the previous census, a census taken immediately after a partial famine; and there has been an absolute as well as a greatly relative increase in the number of lunatics in the population. Fewer human beings, more grass, more beasts, more lunatics, more paupers—this is how the wheel of "progress" turns in Ireland.

WOMAN AMONG THE CALMUCKS.

H. KAARSBERG, M.D.

Naturen og Mennesket, Copenhagen, August.

THE Calmuck woman appears generally to escape the pain usually incident to child-bearing; help is rarely needed in child-birth, and, should a difficulty of presentation occur, the Calmuck doctor is admittedly helpless. The boy baby is treated to wolf's fat immediately after birth, in the belief that it will make him valiant; a girl baby gets lamb's fat. The girl grows up in the Kibitke, the tent, and runs about with the boys. In the morning, all the children gather the excrements of the cattle and camels in the desert and bring them to a place near the Kibitke, where they clap them together into cakes with the hands and dry them for fuel. The girls learn nothing but the mother's work, to bring water, to make fire, to use the spinning wheel, to make thread from horse sinews and to ride. The women are dressed like the men. The young ones enjoy brilliant colors, blue coat, red or yellow cap, pants like those of the man and have their boot legs made of morocco leather. The heels sit right under the hollow of the foot like Parisian boots. Of ornaments they wear two large silver earrings, olive-shaped silver buttons, and the princely women wear magnificently worked headgears and belts. The women know how to sew clothes and boots. They can spin and milk. They keep the Kibitke in order and they—not the men—pitch the tents.

A Calmuck woman is not a beauty according to our notions. She is usually below medium height; her facial expression is hard and destitute of life. In manners she is much like a man. I never saw a young woman among them with a full bosom. Only two women did I meet, who impressed me as being really and truly womanly. When one for the first time sees five or six old and young Calmucks in long boots and with a wooden pipe in the mouth, spitting and gesticulating and pitching a tent, without paying any special attention to their surroundings—particularly not to the lazy men, that lie about as spectators—one is somewhat confused and disposed to question whether they are really women. The Calmuck women ride as wildly as the men. They sit astride and are able to stoop down, while in full gallop, to seize an object on the earth. When they carry a child along on horseback, they keep it in a large bag on the left side of the saddle. The Calmucks have no art. They are poor, and both sexes wondeerfully simple and patient. Song is seldom heard among them outside the Kurulls or prayer-houses. The women are good mothers, though slaves by common consent and traditional custom. The unmarried woman is usually chaste. I never heard any lewd talk. Erotic alliances are heard of, but end usually in marriage, though the man is not under obligation to marry the woman. Married women are not so chaste as the unmarried. The priesthood is numerous, and if a priest is named as father of an illegitimate child, he is immediately expelled from the Kurull, the prayer-house. In times past adultery was punished by binding the woman to a horse's tail and starting him off to the desert, but nowadays the husband

simply leaves the unfaithful wife. An unfaithful husband goes unpunished. Marriage between next of kin is forbidden. When a Calmuck wants to court a woman, he consults the priest as to the prospects of happiness. If the answer is "No," he does not marry at that time. If it is "Yes," he sends a man to the woman of his choice. This commissioner brings *Wodka* to be drank by the woman if his reception is favorable. In such case she goes to see the prospective husband and to examine his tent material. As her bridal gift she brings the strings which hold the tent to the central pole and the woollen strings used upon the tent. He furnishes the balance of the tent material and the bride makes the new tent. During its making, much Wodka is drunk. It sometimes lasts two or three years before they are ready to marry, particularly when they are poor. Well-to-do men often marry after half a year of courtship. A girl may marry when fourteen years old; she grows old very soon, but so does the Calmuck man, too. If a woman should not be able to marry till she is twenty years old, she marries then only a widower, never a young man. Almost all of the girls marry young. Usually the marriages are happy. If not, the pair can separate, provided they have no son. If they have a son, the separation is a costly affair, and the son remains with the mother. If they have a daughter only, they may separate as if they had had no children. The girl remains with the father. If the wife is the cause of the separation, her relatives must pay the husband a sum of money for damages. If he is the guilty party, his relatives must pay. The husband can demand separation after a three years' childless marriage.

When the husband is home, he receives whom he pleases in his tent, but the wife can only receive women. When a guest arrives, the wife must offer him a warm drink, Calmuck tea usually, as a sign of welcome, and a wish for a prosperous journey.

It looks as if the woman in the Kibitke was more unfortunate than her sister in the Harem. But it is not so. They are both ignorant and without means for intellectual growth, but the woman of the tent is socially much better situated than the Harem lady. She can make her influence felt and make herself wanted. The one in the Harem can not.

THE COÖPERATIVE MOVEMENT IN ITALY.

V. MENEGHELLI.

Revue d'Economie Politique, Paris, August.

THE advocates and defenders of the coöperative movement as one means of alleviating the social evils, and assuaging the social discontent, of our time, have paid slight or no attention to Italy. It is true that the coöperative movement makes little noise in our country, and that for a very simple reason: Those concerned in coöperative societies in Italy think it prudent to keep as quiet as possible, lest they attract the attention of the government, and thus have laid on them new taxes. The administrators of such societies wisely prefer a tranquil obscurity to notoriety, accompanied by vexations.

Yet the coöperative movement is much older in Italy than is generally supposed. One of its forms deserves careful study, especially as it arose naturally and not as the result of any socialistic or communistic theories. This form, the only one which had its origin in Italy, has been long established, and grew up spontaneously as the outcome of circumstances. The form to which I allude is that of associated dairies. The beginnings of the associated dairies go back to a very distant epoch. Their first rudimentary form is still in use in some villages of the Alps, where different small proprietors of cows send to some one of them the milk of their animals and work for the joint account, either with tools belonging to themselves individually or owned in common, thus obtaining a better result and realizing a notable economy in time and money. Sometimes the proprietors appoint a "*casaro*" (cheese-maker), who is paid by the day by the members of the society whose milk is made into cheese.

At the present day, for these primitive forms of dairy—forms which are not always either good or convenient—have been substituted coöperative dairies, in the true sense of the word, and dairies under a mixed system.

In the former the milk is worked in common. A uniform type is given to the products of the dairy. These are sold to third parties as well as to the members of the association. The members contribute to the expense and divide among themselves the profits on sales, in proportion to the amount of milk contributed by each.

In the other kind of dairies—that of a mixed system—a distinction is made between the men who bring the milk and the shareholders of the association. The latter put at the disposal of the dairy the capital necessary to provide utensils; and the former furnish the milk for which they are paid a stipulated price. The profits of the dairy are divided, between the shareholders in proportion to the shares they own, and the others in proportion to the amount of milk furnished. Here the coöperative principle, is of secondary consideration, risks being compromised, since the shareholders who do not furnish the milk sacrifice to their own interest that of the producers of the milk, for whom principally the association should be created and operated, and this tends to reduce the associated dairy to a simple industrial enterprise of capitalists.

Moreover, while the associated dairies offer, among other advantages, that of cultivating a spirit of foresight, by dividing profits at the end of each year, and by exhorting the members of the society to take an active part in its direction—the dairies in which the interests of those who furnish the capital prevail render those who produce the milk indifferent to the progress of the dairy, by accustoming them to calculate the price of their milk, which is paid to them every day in cash. If, then, particular local exigencies justify the more modern form of associated dairies, in other places the modern form means the introduction of the capitalistic element, destined to absorb all those advantages which, under a better form of association, would turn to the profit of the poor and needy producers of milk.

The question is so important that it was debated at two Congresses of associated dairies, held at Udino and at Treviso respectively, seven and four years ago. At these Congresses were not lacking defenders of the system, which, it must be admitted, is better fitted to bring about good industrial results, but which is less coöperative. Approval was given, however, at these meetings to a resolution proposed and strongly supported by Doctor Wollemborg, which, recognizing the superiority from a social point of view, of dairies purely coöperative over dairies of a mixed form or purely capitalistic, expressed a wish that the first-named form be always preferred to the others. The vote of the Congresses has not been without good effect on the associated dairies. There are now 682 of them in all Italy, of which 360 are in Venetia, and 175 in the province of Belluno alone.

While these associated dairies have been founded on various bases, and all of them depart somewhat from the principles recommended by the Congress of Treviso, they have, by their development and diffusion, produced excellent results of an economical and moral order. They have brought about a progressive improvement in the making of cheese, and have rendered its export possible, something of which no one formerly dreamed. They have contributed, contrary to the discouraging prognostications of some persons, to ameliorate the material condition of the shareholders, without taking into account that a feeling of fraternity has arisen among them, and that they have learned all the importance and value of association.

WHAT IS MEANT BY PROFIT-SHARING?

CHARLES ROBERT, PRESIDENT OF THE SOCIETY FOR THE PRACTICAL STUDY OF PROFIT-SHARING.

Bulletin de la Participation aux Bénéfices, Paris, July to October.

IT is useful to recall from time to time the precise object of our Society. Taking no account of the different socialistic and collectivist systems which tend to suppress individual property and liberty of work, and to replace private enterprise by the intervention of the State, we confine ourselves to an endeavor to discover what progress it is possible to realize in the present social condition, and we maintain that this progress consists, before all, in assuring to the mass of working people, in a spirit of justice, the enjoyment of the fruits of their work.

For that purpose it is necessary that the remuneration of human labor be always proportional to the value of the assistance rendered, and to the gravity of the risks run. The directing capacity of the heads of a business and the responsibility incurred by them, demand doubtless a large share of the profits, but the humblest assistant deserves his reward, and ought not to be disdained. On the one hand, if the capital may be destroyed by bankruptcy, if tools and machinery wear out and have to be replaced, the man who contributes his arms—that is, the human tools, runs also risks of wear and tear, and of destruction.

It may legitimately be said, in a theoretical declaration about the natural rights of labor, that in principle each factor of production, work, administration, and capital, should, after payment of wages and interest, receive its just proportional part of the net gain.

There exists, in fact, a natural law of justice written, not in the codes of law, but in souls and hearts, which ought to preside over the free agreements of individuals and associations. This moral law ought to prevail over the economic law of supply and demand, a law which is necessary, which conforms to the nature of things, but which is in some sort a physical law, blind and unconscious. This physical law is at bottom naught but the mathematical result of two opposing forces, of two rival appetites. It was by virtue of this law of supply and demand that Esau sold his birthright for a mess of pottage, that Richard III. offered his kingdom for a horse, that women everywhere receive for their labor a price quite too low. *Summum jus, summa injuria.* The law of liberty in making a contract for work—the law from which none can escape—ought to have its counterpoise in the public conscience and in the free association of those interested.

In so delicate a matter nothing is absolute. The combinations and the proportions may vary infinitely, according to times and places. Every formula which is too rigorous would raise a host of objections.

The first statute of the spinners of Rochdale, that Bethlehem of English coöperation, divided the profits in proportion to the total of the wages paid and the capital contributed.

Another formula, consecrated in our time by a striking example, can be commended to the coöperative associations of all countries. It was Jean Baptiste Godin who resolutely applied this formula in that fine model of workmen's associations, which is called the *Society of the Familistère of Guise, a coöperative association of capital and work*, in which the net profits, divided in proportion to the wages of those employed and interest on the capital, are employed in such a manner as to render the workmen proprietors of the factory.

Certain persons in France are pleased to say that profit-sharing is naught but an "economic accident," that is to say, an abnormal fact, rather regrettable than happy, a sort of odd phenomenon, a caprice of nature, the result of chance, capable of engendering sad illusions from which future generations must be preserved at any price.

We claim, on the contrary, that with the exception of certain special categories of workmen, profit-sharing ought to become a common right and the habitual rule for the remuneration of labor, an industrial custom which should become interwoven with our habits and manners, not by way of legal constraint, but in full liberty, as the effect of a superior notion of distributive justice.

We walk hand in hand with all those who are attached to the old liberal traditions of the equitable pioneers of Rochdale.

Our ideal, like theirs, is to conduct the workman or coöperator who shares in profits, to honor, to the possession of property, to that legitimate independence inseparable from the accomplishment of duty and respect for the rights of others, by getting for him a share not only in the direct results of his personal activity, but in the fruits of the common work.

All the workingmen's associations must certainly agree with us when we declare, that the international banner of coöperation is the banner of social progress, and that it ought to represent more and more in the world the grand ideas of justice, of peace, and of liberty.

EDUCATION, LITERATURE, ART.

BACON *vs.* SHAKESPEARE.

EDWIN REED.

Arena, Boston, October.

V.

INTERNAL EVIDENCE.

LET us now mark certain coincidences in the composition of the plays with the well-known habits and studies of Francis Bacon.

A prominent characteristic of Bacon in his literary work was the frequency with which he invented new words. No other writer, with possibly one exception, ever did so much to diversify and enrich our English tongue. In this matter of word-building, however, he had a strange double. It is estimated that Shakespeare gave five thousand new words, inclusive of old words with new meanings, to our language. These additions were, like Bacon's, derived chiefly from the Latin. They were such as only a scholar could impose upon the king's vernacular.

Bacon had also a wonderful variety at his command in manner of writing. It does not follow, of course, because he had this "wonderful ductility," as Hallam calls it, therefore he wrote the plays; yet without it he would have been disqualified for the task.

[Mr. Reed here quotes numerous examples taken promiscuously from the two sets of works—Shakespeare's and Bacon's—and safely enough challenges "readers to draw the lines of cleavage between them."]

Bacon's versatility also appeared in his intercourse with persons of various trades and occupations. He knew the dialects of all; and was especially complete master of the language of the farm. In like manner the plays are redolent of the soil.

Bacon was constantly making alterations in his writings, even after they had gone to press; and this was precisely the fate of the plays. Some of them underwent complete transformations, working away from the requirements of the stage into forms more purely artistic and literary. If there were two workshops, one set of rules must have prevailed in both.

Bacon's sense of humor was phenomenal, and yet it always obeyed one curb. In his "Essay of Discourse," he lays down the rule that religion should never be the butt of jest. Accordingly, it is impossible to find, in all the wild rollicking fun of the plays, even a flippancy at the expense of the Church.

The two authors had the same friends. Bacon and the Earl of Southampton were fellow-lodgers at Gray's Inn, and for

many years devoted adherents of Essex. The Shakespeare poems "Venus and Adonis" and "Lucrece," were dedicated to Southampton. The Earls of Pembroke and Montgomery were sharers with Bacon in Lord Somer's ill-fated expedition to America; to them was dedicated the first collected edition of the plays.

They also had the same enemies. Bacon and Sir Edward Coke were constant rivals for court favor in the profession of the law. They were rivals, too, for the hand of Lady Hatton, the beautiful widow, who finally waived the ten objections urged by her friends against Coke (his nine children and himself) and gave him the preference. Shakespeare, in "Twelfth Night" (iii., 2), draws a portraiture of Coke with no friendly hand.

The philosopher and dramatist were at one in appropriating to their own use the writings of others.

Among the traditions at Bacon's home, St. Alban's, was one of Cymbeline, an early king. This story furnished some of the incidents, even to minute particulars, of the Shakespearean play of "Cymbeline."

Bacon was very fond of puns; and the plays abound in this species of wit. A remarkable instance may be quoted from the "Merry Wives of Windsor," thus:

Evans—Accusativo, hing, hang, hog.
Quick—Hang hog is Latin for Bacon, I warrant you.
—*Act* iv., 1.

This refers to a pun perpetrated by Sir Nicholas Bacon, father of Francis. A culprit appealed to Judge Bacon's mercy on the ground that they were of the same family. "Aye," replied the Judge; "you and I cannot be kindred except you be hanged; for hog is not bacon until it be well hanged." The appearance of this family pun in the plays is significant.

Bacon's prose works overflow with citations from classical literature. This is true also of the plays. They make us breathe the very air of Greece and Rome. A curious instance is the following:

> Thy promises are like Adonis's gardens,
> That one day bloomed and fruitful were the next.
> *First Henry VI.*, i., 6.

This reference puzzled all the commentators for nearly three hundred years, Richard Grant White declaring that "no mention of any such gardens in the classics of Greece or Rome is known to scholars." It has recently been found, however, in Plato's "Phœdrus," a work that had not been translated into English in Shakespeare's time.

Bacon's paramount aspiration was to possess and impart wisdom. The *Promus* fairly sparkles with proverbs. Nearly every known language appears to have been ransacked for them. From the *Promus* they were poured copiously into the plays.

Bacon's whole life was passed in the atmosphere of the Court. It is not surprising therefore that the plays, almost without exception, have their movement in the highest circles of society. The common people in the background are alluded to in terms that show the author to have been of a higher rank.

> The ignorant and rude multitude.—*Bacon.*
> The rude multitude; the base vulgar.—*Shakespeare.*

Bacon was continually hiding his personality under disguises. He published one of his philosophical works under a pseudonym, and another as though it were the wisdom of the ancients stored in fables.

Early in life Bacon determined to make all knowledge his province. Among the names of the five most illustrious men of all the world, Bacon's has a place, and that at or near the head. Of the various arts and sciences into which he pushed his investigations we may specify the following:

Philosophy, History, Law, Medicine, Natural History, Religion, Music, Oratory, Printing, Astrology, Navigation. Bacon's studies, it is evident, furnished the warp and woof of his plays. Unravel any of these great compositions, and you will find the same threads that are woven into his prose.

Here, then, is our Shakespeare, Why should the world longer worship at the shrine of a man of whose life it knows almost literally, in a mass of disgusting fiction, but one significant fact; viz.: that in his will, disposing of a large property, he left to the wife of his youth and the mother of his children nothing but his "second-best bed."

The conclusion of the whole matter may be stated thus:

The sonnets will lose none of their sweetness, the plays none of their magnificence, by a change in the ascription of authorship. The world, however, will gain much. It will learn that effects are always commensurate with their causes, and that industry is the path to greatness.

THE "*DÉBACLE*" OF ZOLA.

CHARLES BIGOT.

Revue Pédagogique, Paris, September.

ALTHOUGH I have written much about the authors of our time, I have seldom written anything about the novels of Emile Zola. This has not been because I do not recognize the very great talent of Zola, I might say his genius. My silence has been due to the fact that the novelist has, in describing man, deliberately chosen to paint his instincts, his appetites, the human beast in a word, oftener than the sentiments and passions of his moral being; that the author has multiplied in his books repelling pages and filth—there is no other word which will express it. I know well that, thanks to the unhealthy taste of our time, Mr. Zola owes a part of his success and his popularity to the deplorable works to which I have alluded. To-day I can praise Zola without reservation. I can recommend one of his books without fear of encountering the reproaches of readers.

The *Débacle*, as every one has become aware during the two months and a half since the volume appeared, is a narrative of our disasters in 1870. Is the *Débacle* a romance? Yes, if you choose so to call it, for nearly all the personages who figure in it are imaginary personages. It is, however, a romance which resembles no other, for its interest does not centre either in intrigue or even in the personages. The entire interest lies in the grandeur of the frame which surrounds those personages, in the action which carries them onwards, and that frame is the terrible year and that action is the never-to-be-forgotten war in which France was crushed by Germany. Never had writer a subject grander and more tragic, and Mr. Zola has borne the weight of the work he dared to undertake without being overweighted.

It is a painful book; a book which would resemble a bad dream if it were not too real history; a book with which, after reading it, you are haunted as by a nightmare; a book in which you advance from misery to misery, from disaster to disaster, ending in ruin, humiliation, and shame; a book in which at every page we move in blood and mire, full of anguish, of mourning, of despair, where everything makes us cry out and suffer, where not a ray of sunshine comes for a moment to refresh our eyes, where the heart is oppressed; a book, nevertheless, which we French should have the courage to read to the end, however painful be the effort, for it is good, it is wholesome to look in the face of reality whatever it be. Besides, the France of 1892 is strong, she has made energetic efforts for twenty-two years to retrieve herself, she is ready to make still more, and the sight of past disasters cannot help being for her a useful lesson.

The *Débacle* is the journal, day by day, almost hour by hour, of a little squad, in the midst of the vast crowd of armed men which took part in the war. The squad is commanded by Corporal *Jean Macquart*, an old soldier who was in the war in Italy, whose acquaintance as a peasant cultivating the earth we have made in another romance, and who, in despair after

the tragic death of his wife, learning that war was about to break out, reënlisted at the age of nearly forty.

Some persons of higher rank figure in the *Débacle*, Second Lieutenant *Rochas*, Captain *Beaudouin*, the stoic Colonel *de Vineuil*, General *Bourgain-Desfeuilles*. These officers, however, pass before us but for an instant, here and there. Those with whom we live constantly are *Jean*, the corporal, and the five men of his squad. From these come the tone and style of the book. There is no uncleanness and no moral impropriety in the *Débacle*, but gross words abound in it. Mr. Zola may say, in his defense, that putting on the stage simple soldiers, he makes them speak the habitual language of the barrack, and the language of the barrack, as everyone knows, is easily gross. Doubtless this is so, but perhaps it would have sufficed to give us this note from time to time, without making it heard in every line.

The battle of Sedan is the central point of the work and fills not less than one hundred and fifty pages. I do not know that in breadth of narrative and the terrible power of the painting, the hand of man ever accomplished anything superior to this. Here we also are in the furnace, shut up with the poor French army in the circle of fire which the German army formed on the neighboring heights, and which, from hour to hour, surrounds us more closely. We follow all the changes of the struggle and feel all its poignant emotions.

One man declared this accursed war, for which nothing was ready. He unchained on France this tempest which will sweep away his throne. After the first defeats the command virtually passed out of his hands. No longer able to return to Paris, he dragged the last army left towards Sedan. He is no longer, despite the name he bears, anything but encumbering baggage. He is sick; and at intervals we perceive his leaden and livid figure, his blank and glassy eye. The phantom of an emperor and no longer an emperor, like a dead leaf tossed about by a storm, he goes on and on, whither his destiny pushes him. Mr. Zola has not wished to exaggerate the portrait. He appears rather to pity the wretched original. Yet I am not aware that there has been drawn a more terrible indictment against the Second Empire than this repulsive picture of him who was the Man of December and became the Man of Sedan.

THE BEGINNINGS OF THE MODERN ROMANCE.

EDUARD SCHWAN.

Preussische Jahrbücher, Berlin, September.

I.

THE modern romance, the survival of the poetry of an earlier age, has become so indispensable to nearly all classes of society, that I believe it would not be uninteresting to trace the origin and evolution of this class of literature, the condition of its growth, the material availed of, and the problems which it handled, until the incisive movement of the Renaissance gave the intellectual life of the people a new direction.

The home of the romance is indicated with sufficient clearness by the French *romanz*, Latin *Romanice*, that is the various colloquial idioms of Latin stock as distinguished from the Latin of the Church.

To understand the conditions under which the romance originated, it is necessary to cast a glance at the society and poetry of the middle of the twelfth century. In French poetry at the beginning of the twelfth century, we see two streams from distinct sources flowing side by side: a scholarly poetry, guarded by the clergy, and treating of the creed and legends of Christianity, and a popular poetry, composed by the laity, and magnifying the deeds of Frankish heroes, especially Charles the Great, the Twelve Peers, William of Orange and his Relations, the Four Children of Haimon, and other heroes. This second group constituted the polite literature in the simple sense of the term, and addressed itself to all classes of society. The epics, or *Chansons de geste* as they were called, were heard in the feudal castle and at the annual fairs with equal enthusiasm.

Their subject was battle and strife. Before all, battle with the unbelievers, the Mahomedans, whose power and cunning were a source of ever-present dread, and the glorious deeds of the Christian Knights and heroes who rode victorious in the fray; they chronicled also the strife of the barons against the king when they considered their rights prejudiced. There was no place in these old epics for the softer sentiments, nowhere does woman play a conspicuous rôle unless, perhaps, it is some old German heroine like Guiburg, who refused her wearied husband entrance into the castle because he had failed to rescue a little body of pilgrims from the hands of the Unbelievers, or incidentally, as for instance, where it is told that Alda, wife of the brave Roland, fell dead at the announcement of his death.

This was a literature for men. Women could find no pleasure in these records of manly prowess, apart from all the softer sentiments, and sought their amusement in religious compositions, in Passion plays, and legends of the holy Leodegar, the holy Alexius, and other similar works.

Such were the conditions at the opening of the twelfth century, but a complete social revolution which had an immense influence on poetry and literature had already perfected itself. The old sharp distinctions of class into clerical and lay, learned and unlearned, had broken down, and from the ranks of the laity had arisen a new class of proprietors, of knights and nobles who had won distinction and wealth in battle, a class whose manners were softened, and among whom the desire for more refined enjoyments had awakened. The softening of manners and modes of thought went hand in hand with a change in the condition of women. To the bravery of the gallant knight now pertained courtesy, and woman, from being a mere drudge, became man's helpmeet and counsellor.

Literature soon reflected the change of manners, and, subject to the ennobling influence of women, poetry was written to suit their tastes. The earliest samples of the change are the Minnesänger or Troubadours of Provence, whose compositions were soon imitated in Northern France. In England, too, almost at the opening of the twelfth century, we find lady-patronesses of poetry, and the production of a class of literature which had a widespread acceptance on the continent. Along with these there arose works of a clerical character, as, for example, an allegorical work concerning all sorts of legendary animals, lions, unicorns, phœnixes, etc.

Then we have the travels of St. Brandan, an Irish saint, in an earthly paradise, full of marvels and strange adventures, dedicated, like the former, to Adelheid, Queen of England. This Adelheid later engaged a poet to sing the deeds of her deceased husband, and thus became the founder of the historical romance. Works of this kind, treating of stories of the English and the Bretons, which latter trace their descent back to Brut, a descendant of Æneas, follow Latin originals, and were called *romanz*, because they were translated into the Romance language. The last-mentioned work—the Bruts—awakens even now an interest for the forefathers of the Bretons, Æneas, and the Seige of Troy, and is regarded as a Chronicle. Another, the *Romanz de Troie*, was composed for the intellectual but giddy Eleanor of Poiteau, the granddaughter of the first of the Provençal troubadours, Count William the Ninth of Poictiers, the divorced wife of King Louis VII., and afterwards wife of Henry II. of England. She is also credited with the introduction of the Provençal Minnesongs into Northern France. These two classical romances introduced an important change in the historical romance by chronicling the loves of their heroes. The author of the romance of Æneas found the one episode, the love of his hero for Dido, already chronicled by Virgil, and he added to it his love for Lavinia; and the author of the Romance of Troy found the Latin source of his love episode in the loves of the Trojan Troilus and the Grecian Briseïda, which later afforded Shakespeare the material for his comedy, Troilus and Cressida.

SOME MISCONCEPTIONS ABOUT THE STAGE.

HENRY IRVING.

Nineteenth Century, London, October.

IN an article in the September number of the *Contemporary Review*, by Mr. George Barlow, entitled "Talent and Genius on the Stage," I find a series of propositions modestly set forth which it may be of some little interest to examine. The text is seemingly inspired by the writer's opinion of the inferiority of British, as compared with French, acting, exemplified by some recent performances in London.

At the start I may point out that he ignores entirely the comedy acting of London, than which none is better, but proceeds to inform us that the true method of declaiming verse has been lost in England, and why the British dramatists are so badly recited upon our stage, while the verses of Racine are so admirably recited by the French actors. When we are asked why we do not recite our Shakespeare as we would Racine, we may well rub our eyes in wonder. "Those days are past, Floranthe!" Although the march of Shakespeare's verse should be most delicately preserved, it is "flat burglary" to demand for it the recitation of Racine. Only bad actors and schoolboys support this dreadful practice. Recitation, no matter with what spirit it may be delivered, is but a bastard substitute for truthful interpretation of Shakespeare's verse. In the expression of character, rhythm is subordinate to dramatic significance, and, except in the most rhetorical passages, every sentence should be expressed as a new thought, and every thought with a varied intonation.

Another aim of Mr. Barlow is to prove that Shakespeare's plays, as now represented, are mere *tableaux vivants*, and he contrasts the attitudes of audiences now with the attention given in Shakespeare's day. "In those days," he says, "when plays were acted in open-air theatres, without sumptuous dresses, and with no attempt at what we call 'spectacle,' there must have been some reason for the close attention given by the public quite other than any reason based upon dresses, spectacle, and the features which attract to-day. What was this power? Beyond doubt, it was the spell latent in the poetry of the play itself; it was the magnificent poetry of the Elizabethans, interpreted and expressed (this is the point) by adequate actors, which drew the public of those days."

Let us examine the facts of the Elizabethan stage as compared with the Victorian, and it will be found, I think, that, whatever our faults, the comparison is scarcely to the detriment of our day. The sixteenth century was, in many ways, a coarser age than ours, and even some of Shakespeare's plays cannot be acted in their entirety at a time when refinement, personal and social, is part of the progressive effort. In Shakespeare's days not only were ideas and diction sometimes broad, but the interpretations were necessarily broad—very broad, both of tragedy and comedy—the condition of the playhouse, with its smoking and chattering, and divers noises without and within, admitting of no other method. Certain subtleties of acting, elaborate by-play, and the finer lights and shades of intonation must have been impossible. We know for certain that the jests of the comedians were frequently of the most villainous and revolting character, and were thrust in at all points to make the barren spectators laugh. The dresses were sometimes excellent, and the Elizabethan costume was actually appropriate to many of the plays.

The question of scenery and costume, so persistently raised by certain writers, is, to me, wearisome in the extreme. As well find fault with painters for the truthful accessories of their pictures as with a theatrical manager for producing his plays with suitable environment. The statement that Shakespearian performances owe their success to scenic adornment is easily refuted by practical experience. We are told by Mr. Barlow of the simple folk who leave the Lyceum with the impression that they have seen a Shakespeare play, when, in fact, they have seen only a series of pictures "with profuse glory of color, and beauty of scenic background." Of this it is not quite fitting that I myself should speak; I must leave it, and I leave it willingly, to the memory and judgment of our audiences. It would be easy to enumerate the ungrudging tributes to conscientious work; but it is easier still to scoff at the beautiful in any art; to ignore the thoroughness shown in the production of a play when all the arts combine to make a harmonious whole.

Mr. Barlow is, I am told, a Minor Poet, and in this character he naturally deplores the absence of "appreciation of poetry in the public." Then he suggests that art is vanishing from the stage, because we are in process of being "dramatized." Incapacity to speak Shakespeare will, I suppose, culminate some day in manhood suffrage.

Such singular judgments are only samples of the outpourings of the casual critic of the drama, and suggest at least some extenuation for the actor who prefers the collective opinion of the public to the fantastic individualism of his censors.

RECENT LITERATURE.

V. VEDEL.

Tilskueren, Copenhagen, September.

OUR books betray us. When a book issues from the press we know that an author has felt the need of giving his fellow-men a bit of his soul-life. The deeper the impression the book makes, the clearer it reveals the mental status of author and reader.

I have before me a story, "Womenfolks," by Lauritz Petersen. It introduces us to a household of the poor. We see the light of the cold winter morning fall into the miserable room, we notice the mother wake up and rapidly dress in her ragged clothes, make the fire, and boil a cup of coffee. We follow her in her hurried departure for the day's work—scrubbing and cleaning for other people. We return to see the crippled son in a broken armchair in which he spends the day without any other amusement than listening to the children's play in the yard; we see him plagued by a sister, whom he admires, and we listen to her recitation of school-lessons. A certain noise causes us to step out into the hallway, and we are forced to witness a quarrel between the other women of the garret. Nothing but degradation and misery do we see and hear.

Why is it that men will write such things? Why do they take delight in describing squalor and vulgarity? And how is it that we will read these things? Such pictures are neither rich in intellect or excitement, nor are they fascinating. In real life we close our eyes and ears when we come upon such scenes. The reason is this, that we recognize men in these pictures, men like we are, human nature, the same as ours, and which always excites sympathy; with pain, and, maybe, with disgust we see our common humanity in thwarted and distorted forms. We pity the cripple who drags away his life without joy, feeling that he is a burden to all others; we also pity the mother who wears herself away in toil, and we become interested in the handsome young woman, bad as she is, knowing perfectly well that she is going to end in the street. We involuntarily begin to philosophize over the fate of these people. We ask why so much suffering, woe, and bitterness, together with degradation and filth, is gathered here. We ourselves grow bitter against such fate, and perhaps our conscience is stirred.

With all that can be said against books of this kind, we must acknowledge that they show a large capacity for the comprehension of the poorer people's life-conditions. It is not a single case of human misery the author describes; he gives an illustration of the life of thousands all around us, in the narrow streets and on the high roads of the country. It is the chorus of universal misery and suffering which holds the

attention of the reader. Were it not there we would have thrown the book away long ago.

Here in Denmark we have only too little of this literature, though filth and distress are loud enough. We have but little that points to Germinie Lacerteux, so cruel in apparent cold blood, or to "L'Assommoir." Nothing like the striker's great tragedy, "Germinal." We have Schandorph's short stories, and Herman Bang's and Ignotus's sentimental productions. In Germany they have Holz's revolutionary lyrics, Hauptmann's dramas, Schlaf, Bleibtreu, in fact all the younger literary activity is occupied with the social misery. The deepest sources for literary inspiration in our days lie in that direction.

SCIENCE AND PHILOSOPHY.

SPIRITISM AMONG SAVAGES.

OTTO GAUPP.

Samtiden, Bergen, No. 6.

WHAT is the soul? Where is it? Where does it go after death? Is it a bodily function, or is the body only a vessel containing it? These questions arise in every brain, and many heads have troubled themselves with them—

> Heads in hieroglyphic caps,
> Heads in turban and baret,
> Heads in wigs, and thousand other
> Poor sweating human heads.

The modern scientific spirit rightly declared these problems unsolvable; and yet it cannot be denied that the questions themselves prove a high mental development. It is not until man recognizes the orderly sequence of phenomena that these problems rise in his mind. He must have come to self-reflection to make a distinction between the objective and the subjective elements in his mental life; even his language must have proceeded beyond the stage in which it merely consists of words for the concrete, sensuous objects around him. This being so it would seem futile to look for any psychic phenomena among the savages. When we *a priori* look upon primitive man's intellectual grasp we find him lacking those mental traits which we think necessary preliminaries for such a complicated notion as the soul. The savage is like a child, having no desire nor ability for continued mental effort. He uses his senses in his interpretation of his environment, not his mind. He cannot distinguish between the act of observing and the thing observed. He perceives and thinks, but does not know, that he perceives and thinks. His language is destitute of abstract notions; he is often incapable of counting beyond five, and knows nothing about "feelings," "perceptions," "conceptions," or "notions."

But all these *a priori* reflections and this judgment about mental incapacity for psychic ideas are entirely upset by the experiences of travelers. All observers agree absolutely, that nothing is more certain than a belief in a soul among savages; though they may not believe in the soul's immortality, they nevertheless believe that it survives the body. How, then, are our notions about the intellect of the savages false? Have we been unjust? Is perhaps this widespread belief the remains of a prehistoric civilization, a reminiscence from better times, lost now on account of degeneration? Surely not. This last idea is absolutely contrary to modern scientific notions. Neither do we need to reverse our conceptions of savage mental abilities. We can solve the apparent contradiction, we can prove that even on account of his low mental development, his inability to distinguish between subjective and objective phenomena, he must necessarily arrive at a belief in a soul, the way he does. But the source of his belief does not lie in reflection or self-knowledge, but in certain natural phenomena, with which he is very familiar, in sleep, in dreams, and in death.

As he is ignorant about mental processes, he is not able to recognize his dreams and visions as such, but he takes them objectively, and declares them to be realities, realities as actual as the every-day life. Such method of thinking is a proof to him that there is something in him which can leave his body while it lies in sleep, and make strange experiences. This seems to be the only rational explanation of the savage's interpretation of his dreams, however senseless it may appear to us, who approach such phenomena with ready-made notions about a spirit, whose spontaneous activity we explain to be dreams.

Such a theory of the soul we do find among various savages. The New Zealander is certain that the soul leaves the body while he sleeps, and that his dreams represent actual scenes lived through while away from the body. The Greenlander believes that the soul at night leaves the body and hunts, dances, and makes calls. An Indian of Guyana gave one of his slaves a solid thrashing in the morning because he dreamt the slave had offended him in his sleep. Many savages are afraid of calling anyone who sleeps, because they fear a sudden awakening might not give the soul sufficient time to return to the body. Even the Japanese believe that.

Not only does the savage believe his soul leaves the body while he sleeps, but that it receives visits from other souls, similarly away from their bodies, not only in sleep, but permanently separated by death. This belief is only an enlargement of the first, and a very rational one too. It is modern Spiritism exactly.

The modern spiritists are people upon the same mental standpoint as the savages. They are unable to discriminate between subjective impressions and objective realities. To the unsubstantial imaginings of their sleeping and waking dreams they give the form of reality. They are not conscious of the deceit, but unable, for lack of mental criticism, to see the delusion. Spiritism is the savage's theory of soul in a new dress.

SEX IN EDUCATION.

SIR JAMES CRICHTON BROWNE, M.D., LL.D. F.R.S.

Educational Review, New York, September.

THE purpose of the present paper is to direct attention to certain sexual differences in the brain which have been greatly lost sight of, but which are of peculiar significance in connection with intellectual manifestations.

And first among cerebral differences between the sexes, I would refer to mass and weight, qualities with which one almost insensibly associates power and strength. Now it is a matter of common observation that women have smaller heads than men, and it is a matter of scientific observation that in all peoples and races, without exception, the absolute weight of the entire brain is, on the average, greater in men than in women. It is certain that the actual difference in brain weight between healthy English men and women, after making due allowance for height exceeds an ounce, and an extra ounce of brain matter may imply an enormous mental difference. It would do this were it generally and equally distributed, and it would do so in a still more striking manner were it localized in a certain region of the cerebrum; and there are grounds for believing that there is a difference in the balance of parts in the male and the female brains respectively, and this difference I adduce as the second distinction between them. Broca, no mean authority, has declared that the occipital lobes are more voluminous in the female than in the male, and my own observations confirm his conclusions, and show that while the frontal lobes are equally developed in both sexes, the parietal lobes are larger in the male than in the female, and the occipital lobes, certainly sensory in their functions, are larger in the female than in the male.

The third difference between the sexes to which I would

allude, is one of convolutional arrangement which cannot yet be accurately defined, but which the examination of a series of photographs of brains of men and women, which have been stripped of their membranes, clearly reveals. The female brain is more symmetrical, due to its comparative poverty in secondary gyri.

It is in the internal structure of the brain, in the depth and arrangement of its grey matter, in the size, form, and connection of the cortical cells in different areas, that the most essential differences between the male and the female brain in all probability reside, but the internal structure of the brain in this relation is, as yet, uninvestigated. During a very laborious inquiry into the specific gravity of the grey matter of every gyrus of the brain, which I carried out some years ago, I succeeded in obtaining three standard brains of perfectly healthy adults—two men and one woman—and in these I found that while the medullary substance of the brain was alike in all, in each region that of the grey matter varied remarkably. In every convolution the specific gravity of the grey matter was lower in the female than in the male. If this is a general law, it must mean that the grey matter in the female brain is a less highly nourished and developed tissue.

And there is still another brain difference between men and women—the vascular supply. The anterior region of the brain is comparatively more copiously irrigated with blood in men, and the posterior region in women. The region of the brain which in men is most richly flushed with blood is that which is concerned, we have reason to believe, in volition, cognitions, and ideo-motor processes; while the region, which in woman is the most vascular, is that which is mainly concerned in sensory functions.

The structural differences between the male and female brain justify the conclusion that they are organs broadly distinguished from each other, and that their functions are to some extent different. All through life the male brain differs from the female in capacities, aptitudes, powers. Thackeray has said that little girls make love in the nursery, and practice the art of coquetry on the page-boy who brings the coal upstairs. And as for the page-boy, it is certain that his pugnacious propensities are already well developed, and have brought him into conflict with his brother buttons. And differences are most patent of all in the prime of life when man "for contemplation and for valor formed," by "his fair large front and eye sublime" declares "absolute rule," and when woman, "grace in her steps, heaven in her eye, in every gesture dignity and love" stands conspicuous for softness and sweet attractive grace. And differences subsist to the last. The aged spinster left in "maiden meditation, fancy free" lavishes her altruistic emotions on cat, poodle, or parrot"; and the hoary veteran, fidgety and irascible concentrates his egotistic attention on his own liver. And these differences of brain structure and function which at every stage of existence separate the sexes, have a special pathological significance at the period when sexual divergence is taking place most rapidly, and when education is being pushed forward with most vigor. Education from first to last, can only be understood in the light of cerebral physiology. The high-school education of girls which is now so popular is full of peril for them. Children have no business with headaches, nor with weak eyes, nor with neuralgia, nor with any form of nervous exhaustion; and I am satisfied, from careful inquiry, that a large proportion of the girls in our high schools suffer from all these complaints, and as a result of over-pressure. The attempt to educate young men and women on the same lines and in the same coaches cannot but be injurious to both. "What has been decided among the prehistoric protozoa cannot," it has been well said, "be annulled by act of Parliament," and the essential difference between male and female cannot be obliterated by a stroke of the pen by a Senatus Academicus. To essay such work is to fly in the face of evolution. The sexes diverge from each other as we ascend in the animal kingdom, and are most marked in the human species.

And with this divergent differentiation of the sexes has come reciprocal dependence and higher harmony. It is no question of superiority or inferiority of the one sex to the other. Each sex is higher, each is lower; together they make up the perfect whole. It is in the sympathetic accord of the differentiated sexes that human progress can alone be hoped for.

THE FESTAL ORIGIN OF HUMAN SPEECH.

J. Donovan.

Mind, London, July–October.

"Words are something," says Lamb in his Chapter on Ears, "but to be exposed to an endless battery of mere sound; to fill up sound with feelings, and strain ideas to keep pace with it . . . to invent extempore tragedies to answer to the vague questions of an inexplicable rambling mince—these are the faint shadows of what I have undergone from a series of the ablest-executed pieces of this empty instrumental music." Here is a reflection of the gap which now exists between the sound of music and the sounds of speech. But it could never have met the eye of a modern ethnologist without awakening the reflection that it was not always thus; for, on the contrary, the habits of music making are found to have a closer connection with speech the lower down we go in the scale of human development. See how the American Indian filled up sound with feeling, and made ideas keep pace with it. "Long before it comes to his turn to utter his stave or part of his chant his mind has been worked up to the most intense point of excitement. His imagination has pictured the enemy, the onset, and the ambush, the victory and the bleeding victim writhing under his prowess. In thought he has already stamped him under foot, and torn off his reeking scalp. It would require strong and graphic language to give utterance, in the shape of a song, to all he has fancied and sees and feels on the subject. Physical excitement has absorbed his energies. . . . The inspiring dream and mystic rattle communicate new energy to every step, while they serve by the observation of the most exact time to concentrate his energy.*

In this and in nearly every other report of aboriginal music-making, one meets with the opposite pole of Lamb's experience. Here there is an approach to madness from the very overflowing of thoughts and feelings. Here it is the battery of sounds that is something, and the words almost nothing. Aborigines are found uttering measured sounds with no meaning at all for hours; sometimes the sounds possess the meaning of a single word, or again the meaning of a phrase. But in every case the sounds appear capable of firing the imagination with the deepest meanings.

Can this phenomenon be interpreted? Can it be made out why feeling and imagination gather around musical sounds, and measured movements the more freely, the lower is the stage of human development? This paper is written in the belief and with the intention of showing that it can.

It is well known that the conditions of feeling and activity out of which we find music growing, everywhere partake of a festal character. In their most exciting and animating forms, these conditions belong to tribal glorification over the achievements of heroic ancestors or mythical gods; but apart from this, birth, puberty, marriage, death, the success of a hunting or marauding expedition, in short every event of life and nature which awakens the reflection that distinguishes man from brutes, is dwelt on through the means of festal excitement, and is thereby connected with the measured sounds and movements of aborignal music.

Now what good were measured sounds amid the wild excitement of these festal players? They could bring no distinct message to the mind, and certainly they could bring no alco-

* Schoolcraft. *Ind. Trib. of N. America*, pt. II., p. 60.

holic fumes to the brain, although the behavior of the festal players under their influence often bears the stamp of intoxication. What was there in measured sounds which could so well appeal to the savage nature that they are found to be deeply engraved in the habits of festal utterance and movement of every known tribe. Let us return to the chapter on Ears.

"To music it (the ear) cannot be passive. It will strive . . . to thread the maze, like an unskilled eye painfully poring upon hieroglyphics. I have sat through an Italian opera till, for sheer pain and inexplicable anguish, I have rushed out into the noisiest places of the crowded streets to solace myself with sounds which I *was not obliged to follow*, and get rid of the distracting torment of endless, fruitless, barren attention."

This passage tells the truth pitilessly; if one hates and curses them for doing so, musical sounds will, above and before all else, attract attention. Now one of the mental characters that has given the savage the name "wild" in common with untamed animals is the fearful, startful, and untrusting way in which he directs his attention to his surroundings. And whatever helped to absorb his attention would help to free the feelings at the bottom of the festal excitement from the small promptings of animal fears and appetites, and thereby increase or at least sustain the wild pleasures of the excitement. Therefore if a horde once acquired the habit of festal excitement, they would have an inducement to bring regularity into the movement, and sounds produced through the physical energy of the excitement. Without implying anything of the nature of conscious intention or choice, without implying that they possessed the power of speech, we may fairly assume they could be driven, at such revival of festal excitement, to feel out a way of making the sounds more and more absorbing.

Supposing that articulate speech were still only a possibility of the future, the readiest means for making absorbing sounds would be the vocal organs. What a scope of variety and contrast lay in these! There were the various changes of stress consequent upon the most trifling jerk of body or abdominal muscles; the changes of pitch and timbre consequent upon the modification of position in the vocal organs; and lastly but most important of all, the varieties and contrasts of articulation which lay in the power of fauces, tongue, palate, teeth, and lips.

If the unconsciously working impulse to find as much absorption as possible through successive auditory impressions is not a fiction, the conclusion is inevitable that articulation must result from it.

The fixing of the vocal utterances would depend most on those who devoted themselves most completely to the festal impulses. Their impulses to realize the mighty actions of the great men of their horde with all the detail possible, and to preserve the regularly recurring movements and utterances in their habitual order, would be followed with most zeal by specially clever actors. The ecstatic results of the reverie or absorption would be felt most by these, and lead them to make the greatest efforts to furnish the sounds to sustain it. These would most keenly feel the disturbance caused when a group of syllables which had been associated repeatedly with one action was produced with another. The actors would try to keep particular groups of syllables in regular connection with particular actions. Articulate sounds would hence come to represent particular ideas, and their utterance would serve to recall them.

I shall make no attempt to show how impulses of festal excitement came to blend with conscious endeavors to make distinctions of meaning, or what the results of the blending would be. But it might be shown that the syllables used blindly to fill up the rhythmic phrase, after the occurrence of the few syllables which had acquired a fixed meaning vere very apt for the marking of grammatical relations.

INTERNATIONAL LAW.

PROFESSOR H. BROCHER DE LA FLECHERE, OF THE UNIVERSITY OF GENEVA.

Revue de Droit International et de Législation Comparée, Brussels, July to September.

DOES international law really belong to the domain of law properly so called? This is, it is true, a question of words, but it is an important question all the same, since we get notions by the intervention of words alone.

If we take the term law, in its largest and probably its oldest acceptation, that, for instance, which it has in the Old Testament, we find that there are several species of law, because there are several species of sanction. Actions which are qualified as bad are at first punished without any intervention of organized society, by the nature of things or the action of isolated men. If you become addicted to drunkenness or debauchery, you will die of delirium tremens or some other thing. If you torment a dog he will bite. If you injure an individual you will alienate him from you. This sanction is the first of all, and the motive of all others. As it is very defective, often punishes the innocent instead of the guilty, and encourages the abuse of force, society perceives the need of correcting and completing it. To the natural sanction are added other sanctions which I will call supernatural, in order to avoid using a word not admitted into the language. These different sanctions are the object of sciences more or less connected with each other, and which, as a whole, constitute the moral sciences properly so called.

Society creates a public force, in order to impose on private individuals certain rules of which the total constitutes law property so-called, or positive law. The law cannot impose everything which morality prescribes, its conditions of existence and of success being different. This public force can consist of an agglomeration of individual forces only, grouped together by constraint or consent. Constraint is the more rapid way, consent is the more solid. You begin by constraint and afterwards add consent. It can be law only where the two elements are combined in a certain measure. Force precedes law, law regulates force. This regulation is intended to engender confidence, without which society cannot attain its end, and perishes. It results from an agreement more or less tacit. If you act thus, we will protect you; if you do not act thus, we will annul your acts or take possession of your person. Only, it is not sufficient to make the agreement, you must be able to count on that agreement being kept. Whether it emanates from an autocrat or the sovereign people, a prescription is or is not law, according as its author does or does not make the prescription respected.

Here we find the great distinction between morality and law. Although law may be called a department of morality, the two follow different courses. The principle of morality is utility, in the largest acceptance of that word. The principle of law is necessity resulting from an agreement. Morality presupposes liberty and imposes on us responsibility; law requires us to give up our liberty and discharges us from responsibility, it is true within certain limits only. Law sacrifices a part to save the rest. Morality leaves us at liberty to follow or not what it prescribes. Only if we do not follow its prescriptions we are punished by the nature of things. Law, within its sphere, takes away that liberty. If we do not obey the law, it will use force to compel us. It results from this that juridical science is inferior to moral science. The latter is the first of all sciences, the point of departure for all others, not even excepting metaphysics; it is also the most complete of sciences, experimental and critical above all. Morality is the science which most enlarges our ideas, while juridical dogmatism narrows them.

Where, then, is the place of what is called international law? What method must it employ? Despite its name, interna-

tional law is a department of morality, because it lacks juridical sanction, because international society has not a public force at its disposal. War may be suggested as a force; but war is not an agent of law, it is a fact, a conflict of particular forces where nothing guarantees, even approximately, the triumph of the good cause. Nevertheless, international law is not, like pure morality, reduced exclusively to a natural sanction, because international society has at its disposal a very powerful public opinion, and can derive support from a religious sanction. Thus sovereignty, which is a juridical fiction and does not exist in morality, does not release States from taking other States into account in the resolutions to which they may come. The States of antiquity put the relations of peoples with each other under the protection of religion. We ought to do the same, while separating it from all superstitious elements. If we admit this, we must recognize that international engagements are moral and not juridical, and that you must not apply to such engagements the method and rules of civil law. These considerations are basic, and are necessary to be borne in mind, as affecting the whole course of our reasoning in regard to what is called international law.

THE TRANSMISSION OF DISEASES BY MARGARINE

La Revue Internationale de Médecine, Paris, September.

DOCTORS Scala and Alessi, of Rome, have just published their careful and prolonged studies on the possibility of the transmission of certain diseases by artificial butter.

The use of artificial butter is very widely spread. At Paris, in 1887, the quantity made was equal to that which the milk of 30,000 cows would have produced. In Germany fifty-two factories turn out annually 150,000 quintals of artificial butter. Holland, in 1881, exported 250,000 quintals of such butter. The Commercial Manufacturing Company of New York alone produces 100,000 kilogrammes a week, and the daily production of the factories in the State of New York is a quantity of butter to equal which would require the milk of 300,000 cows. It is, then, interesting to know that artificial butter, when it is prepared from fat taken from animals which have died of infectious diseases, may be, as Doctors Scala and Alessi show, very dangerous to the health of consumers.

In fact the sporogenous bacilli of carbuncle, the gold-tinted pyogenic *staphylococcus*, the pyogenic *streptococcus*, the bacilli of glanders, all survive, both in strained and unstrained butter, the action of a temperature of from forty to fifty degrees for two hours, or thirty degrees for twenty-four hours. The pyogenic *streptococcus* and the bacilli of glanders alone die in strained butter. Moreover, the bacilli of carbuncle can survive in unstrained butter forty-six days and perhaps more, while in strained butter, they live barely twenty-eight days. All other germs die, in both strained and unstrained butter, in about thirty days. The sporogenous bacilli of carbuncle are pathogenic for thirty days, at most, in strained butter; and are always pathogenic in unstrained. The pyogenic *streptococcus* in strained butter is no longer pathogenic after being subjected to the temperature above mentioned, but remains pathogenic, in spite of the cooking, where there has been no straining. The bacilli of glanders have never produced death in the animals which have been experimented on, and there has been but one death among the animals subjected to the bacilli of tuberculosis.

In practice, the results are less harmful, because most of the factories do not purchase knowingly fats taken from infected animals, and because butter, employed as a condiment, is subjected to a high temperature before use. There remains the danger of artificial butter being mixed with natural butter and also of the use of artificial butter without its being cooked. Doctors Scala and Alessi conclude by giving the important advice not to employ margarine in the preparation of butter until forty days after the margarine has been manufactured. There will then be a certainty that the obstinate germs of carbuncle will be dead.

RELIGIOUS.

SURVIVALS OF HEATHEN CUSTOMS.

J. EDWARD VAUX.

Newberry House Magazine, London, September.

ALTHOUGH most cultured persons have a vague idea that some of our religious or quasi-religious customs may have their origin in distinctly heathen practices which existed before the Christian era, there are probably few who could cite distinct examples of such heathen survival. Such instances are, however, to be found; and the object of the present paper is to point out some of them.

The Rev. A. T. Fryer, who was born in Devonshire, tells me that on Whitsun Monday, in the parish of King's Teignton, not far from Teignmouth, a lamb is drawn about the parish in a cart decorated with flowers, and people are requested to give something towards the expenses of the ceremonial. On Tuesday the lamb is killed and roasted whole in the middle of the village. Formerly, it is said to have been roasted whole in the bed of a stream, the water of which had been temporarily turned into a new channel that the bed might be cleansed. The lamb, when cooked, is cut up and sold cheaply to the poor. The tradition, evidently derived from heathen days, is that the village in some remote period suffered from drought and the people were advised by the priests to pray to the gods for water, whereupon water sprang up spontaneously in a meadow in an estate now called Rydon, originating a stream which has ever since proved adequate to all local needs in the driest summer. A lamb, it is said, has ever since that time been sacrificed as a votive offering at Whitsuntide.

Another Devonshire sacrificial custom which evidently had its origin in pagan times, is recorded by "an old Holne Curate." He says that at Holne, on Dartmoor, the young men before day break on May-day, assemble and seize a ram lamb on the moor. This they fasten to a certain granite pillar, kill it, and roast it whole. At midday they scramble to get slices of it to secure good luck for the coming year. The day ends with dancing, wrestling, etc.

The following is a strong example of the survival of a distinctly heathen sacrifice in Scotland.

Not fifteen years ago, a herd of cattle in the county of Moray being attacked with murrain, one of them was sacrificed by being buried alive as a propitiatory offering for the rest; and Professor Morecco reports that a live ox was burnt near Haltwhistle in Northumberland, only twenty years ago, with the same intent. A similar observance has also lingered on among the Celtic population of Cornwall, almost, if not quite, to the present day. It is somewhat startling to hear of an ox being offered as a burnt sacrifice in England in our own times after fifteen centuries or more of Christianity. But Mr. Henderson in his "Folk-Lore of the Northern Counties," gives many similar examples. They appear, however, to be commoner in Scotland than in England. The Rev. S. Baring Gould has stated, so I am informed, that in building a new bridge at Halle, which was completed in 1843, the people wanted to have a child immured in the foundation to secure its stability, so the idea of even human sacrifices can scarcely be said to be extinct in civilized Europe.

Prof. J. Y. Simpson, M.D., in his notes on some Scottish Charm Stones, narrates two instances of cows being buried alive as a sacrifice, in the hope of arresting the spread of murrain.

In the Record Office, Vol. CCXXIV., No. 74, under date 1589, is a letter from one Price giving information of gross idolatry in Wales. He says that bullocks were offered to idols, and that he saw a young man drive one through a little porch, into the churchyard, and heard him cry out: "Thy half to God and to Beyno." This was in the parish of Clynnog about fifteen miles from Bangor.

There appears a curious form of fetichism still existing in

Inniskea, an island off the coast of Mayo, with about three hundred and eighty inhabitants, of whom Lord Rodin* narrates: A stone carefully wrapped in flannel is brought out at certain periods to be adored, and when a storm arises, this god is supplicated to send a wreck on their coasts. It is added that whenever the aid of the idol is sought, a flannel dress is dedicated to it. This is sewn on by an old woman, its priestess.

The following is another curious instance of the survival of Baal worship: Every year, on the first of May, a number of men and women assemble at a Druidical circle of stones on the property of Lady Baird, at Crieff. They light a fire in the centre, and each person puts a bit of oat-cake into a shepherd's bonnet. One piece is previously blackened, and all being deposited, each person draws a piece blindfolded. The one who draws the black piece must go through the fire or pay a forfeit. This is a survival of Baal worship, and in olden times the person on whom the lot fell would have been sacrificed.

In the County of Donegal, on the townland of Beltany (Baal Tinné), close to which was a Druidical stone circle, it was the custom to light large bonfires about the 23d December for fire worship, and cattle were driven through between them to keep them safe from plague. In the same county it was the custom to pass a child over the back and under the belly of a donkey to avert measles.

The midsummer fires lighted upon the Irish hills are simply relics of the worship of Baal. Beltane, or Belteine, day is still a May-day or Midsummer festival in the more ignorant parts of Scotland. Mr. Charles Hardwick, in his "Traditions, Superstitions, and Folk-Lore," cites numerous instances of the survival of Baal worship, and the sacrifice of live cattle to avert evil; and as late as the latter portion of the last century the records of the Presbytery of Dingwall show that bulls were still offered as sacrifices on the island of Innis Maree. A century earlier, 1678, the Presbytery took action against the Mackenzie family for "sacrificing a bull in a heathenish manner for the recovery of the health of Corstane Mackenzie." In Cornwall burnt-offerings persisted down to at most thirty years ago. Mr. Robert Hunt, writing in 1865,† amended his proof-sheets to give insertion to two then recent cases, one, the sacrifice of a calf by a farmer for the purpose of removing a disease which had long followed his horses and cows, the other, the burning of a living lamb to save, as the farmer said, his flock from spells which had been cast on them.

THE RELIGIONS OF CHINA.

MISSIONARY DIETRICH.

Allgemeine Mission-Zeitschrift, Gütersloh, Vol. XIX., *No.* 9.

EVEN among the specialists in the science of Comparative Religion very confused ideas prevail in regard to the religion of China. As a rule, Chinese are regarded as Buddhists or as Confucianists. The one is as incorrect as the other. The religion of the Chinese is not one single religion. There are three religions, namely: *Yukan*, or Confucianism; *Sikkau*, or Buddhism; and *Tokan*, or Taoism; and while these are familiar to all Chinamen, yet only a small number can distinguish between the three systems. The fact of the matter is that the Chinese as a people cannot be divided into three religious communions, and such current statements as these, that China has sixty million adherents of Confucius, two hundred million Buddhists, and one hundred million Taoists, are entirely arbitrary and incorrect. Only the Buddhistic and Taoistic monks and nuns can be regarded as professed adherents of any of these systems. The people in their religious observances, know of no difference between the systems. One day they will go to the Buddhistic temple and pray under the direction of a Buddhist priest. The next day they will go to the Taoists and sacrifice according to their rites. In the selection of a Buddhist or Taoist temple the difference in the religious systems does not decide, but the reputation of the idol residing in this or that temple. The educated Confucianists are in theory above all such worship of idols; but in reality they worship and sacrifice according to both Buddhist and Taoist rites. In fact Confucianism scarcely merits the name of "religion," as it includes scarcely any religious elements. A consistent disciple of Confucius is a skeptic of the purest type, who does not believe in either God or the devil, a heaven or a hell, or in a future life with its rewards and punishments. But in their case the old fact of history becomes plain that where there is no faith in fundamental religious principles, there the crassest superstitions prevail. In this way the Confucianist believes in Fung-Shui, in the dragon-formation of the mountains, in the power of the dead to do harm or to do good, and he has even reduced these superstitions to a system, and is bound to them like a slave.

"With the exception of the Buddhist or Taoist monks, no Chinaman will call himself a Buddhist or Taoist. The educated speak of themselves only as "We Confucianists." This term is never applied to others than to the literati. Ask a merchant, or mechanic, or a peasant what religion he professes, he will reply in astonishment that he is an adherent of no system. He has never passed the examination, and accordingly is not a Confucianist; he has never entered the rank of the monks, and consequently is neither a Buddhist nor a Taoist.

In consequence of this personal indifference on the part of the individual in regard to the various religious communions, we have the singular phenomenon that in China three religious systems exist side by side without the one excluding the other or declaring it to be unlawful or unsatisfactory. The Chinaman does not feel the necessity of declaring for any of the systems. He understands how to affiliate with all three, using any of them as circumstances suggest. For him religion is a business which he transacts for personal benefit and profit. The Chinese have lost the appreciation of the deep significance of religion.

The earliest among the systems was Confucianism, with its adoration of Heaven, of ancestors, of the Emperors, of nature, and its fear of demons, nixes, and nymphs. Then came Taoism, with its mystic philosophy in connection with Polytheism, Rationalism, and Superstition. This system sent its devotees into dark cloister cells to search for "the stone of the wise." Finally, Buddhism came from India with its organized system of idol worship, temples, monks, and prayer-books; and by its power of accommodation soon was able to win the sympathies of the people. Its success influenced the Taoist monks, who put aside their speculative philosophy, and applied themselves to the more profitable pursuit of sorcery and spiritism. In order to accomplish this they borrowed from Buddhism legends and prayer-formulas and from Confucianism its idols.

In theory, Confucianism is the religion of the State. The State officials are the literati who have secured their positions through the study of the classics, *i. e.*, the Sacred Writings of Confucius. The Confucianist temples are protected and honored by the State, and the worship of Confucius is carried on at the expense of the State. In a limited sense, then, Buddhism can also claim to be a State religion. The same is also true of Taoism, since deceased generals and statesmen are assigned their corresponding ranks with the Taoistic King of the Lower World in Hades. In this rôle they are worshiped in Taoistic temples.

In this way it is possible for a Chinaman to make use of all three religions, without getting into conflict with the distinctive principles of any of them. Their officials worship together. In funeral services, monks of both orders are found performing fuctions on different days. The public temples are usually in control of the Taoists, but sometimes are in charge of Buddhists. Not rarely Taoistic gods are found in Buddhist temples and *vice versa*. Sometimes they differ only in name. The Buddhist Goddess of Mercy is the Taoist Goddess of Heaven. The Pearl King of the Taoists is the Imperial Ruler of the Buddhists. Both systems teach the same ten Princes in Hades, and even a reproduction of the Buddhist punishment in Hell is found in the Taoist temples.

* Progress of the Reformation in Ireland. Rodin.

† Drolls, Traditions, and Superstitions of Old Cornwall.

WILL THERE BE A RESURRECTION OF THE LOWER ANIMALS?

GEORGE MACDONALD, LL.D.

Sunday Magazine, London, October.

TO believe that God made many of the lower creatures merely for prey, or to be the slaves of a slave, and writhe under the tyranny of a cruel master who will not serve his own master; that He created and is creating an endless succession of them to reap little or no good of life but its cessation—a doctrine held by some and practically accepted by multitudes—is to believe in a God who, so far as one portion at least of His creation is concerned, is a demon. A creative demon, however, is an absurdity; and were such a creator possible, he would not be God, but must one day be found and destroyed by the real God. None the less the fact remains, that miserable suffering abounds among many of the lower creatures and that, even supposing God did not foresee how creation would turn out for them, the thing lies at His door. He has, besides, made them so far dumb that they cannot move the hearts of the oppressors into whose hands He has given them, telling how hard they find the world, how sore their lot in it. The Apostle Paul takes up their case and gives us material for an answer to such as blame God for their sad condition, in the eighth chapter of the Epistle to the Romans: "For the earnest expectation of the creature waiteth for the manifestation of the Son of God."

There are many, I suspect, who from these words gather this much and no more: that the lower animals alive at the coming of the Lord, whensoever that may be, will thenceforward, with such as thereafter may come into existence, lead a happy life for the time allotted them. Strong champions of God, these profound believers! What lovers of life, what disciples of Saint Paul, nay, what disciples of Jesus, to whom such a gloss is consolation for the moans of a universe! To these mild Christians it is enough that all the creatures, who through ages of misery have groaned and travailed and died, are dead. "You see the plain facts of the case," they say; "there is no questioning them! What can be done for the poor things—except, indeed, you take the absurd notion into your head that they, too, have a life beyond the grave?"

"Why should such a notion seem to you absurd?" I answer. The teachers of the nation have unwittingly—it seems to me through unbelief—wronged the animals deeply by their silence anent the thoughtless popular presumption that they have no hereafter; thus leaving them deprived of a great advantage in their position among men.

Do you believe in immortality for yourself? I would ask any reader who is not in sympathy with my hope for the animals. If not, I have no argument with you. If you do so believe, however, why not believe in immortality for them? Are you the lowest kind of creature that *could* be permitted to live? Had God been of like heart with you, would He have given life and immortality to creatures so much less than Himself as we? For what good, for what divine purpose, is the Maker of the sparrow present at its death, if He does not care what becomes of it? What is He there for, if He have no care that it go well with His bird in its dying, that it be neither comfortless nor lost in the abyss? If His presence be no good to the sparrow, are you very sure what good it will be to you when your hour comes? I know of no reason for not believing that the animals will rise again, in the same sense in which I hope myself to rise again—that is, to reappear clothed with another and a better form of life than before.

That there are difficulties in the way of believing thus, I grant; that there are impossibilities, I deny. Perhaps the first difficulty that occurs is, the many forms of life which we cannot desire to see again. Yet, while we would gladly keep the perfected forms of the higher animals, we may hope that those of many other kinds are as transitory as their bodies, belonging but to a stage of development. All animal forms tend to higher; why should not the individual, as well as the race, pass through stages of ascent? If I have myself gone through each of the typical forms of lower life on my way to the human—a supposition by antenatal history rendered probable—and therefore may have passed through any number of individual forms of life, I do not see why each of the lower animals should not as well pass upward through a succession of bettering endowments. I grant that the theory requires another to complement it: namely, that those men and women who do not even approximately fulfill the conditions of the elevated rank, who will not endeavor after the great human-divine idea, striving to ascend, are sent away back down to that stage of development, say of fish, or insect, or reptile, beyond which their moral nature has refused to advance.

That we have to send many of His creatures out of this phase of their life, because of their hurtfulness in this phase of ours, is to me no stumbling-block. The very fact that this has had to be done, the long protracted combat of the race with such, and the constantly repeated, though not invariable, victory of man, has had an incalculable share in the development of humanity, which is the rendering of man capable of knowing God; and when their part to that end is no longer necessary, changed conditions may speedily so operate that the wolf shall dwell with the lamb and the leopard lie down with the kid.

MISCELLANEOUS.

LAKE MŒRIS.

HEINRICH BRUGSCH.

Westermann's Monats-Hefte, Braunschweig, October.

THE lost Mœris lake, so frequently referred to by Greek writers on Egypt, was a large Nile-fed reservoir in the now desert region of Faijum, once the Garden of Egypt, and renowned for its vineyards and olive groves. Two papyrus rolls have been discovered which describe this ancient canal district with some detail, and their mythological text and illustrations will convey to the initiated a whole series of interesting ideas as to their relation to the conditions they are intended to symbolize. Isiris stands for the Nile, and Set-Typhon for the parched earth, preëminently the desert. The Faijum, once a desert oasis, is represented as the Kingdom of Typhon invaded by the Osiris-Nile from Heracleopolis. He forces his way through the canal into the oasis and overpowers Typhon, but only for the first half of the year. In the second Typhon wins the upper hand, and forces the Osiris-Nile backwards to the east, and even slays him at last. Horus, son of Osiris and of Iris, the mythological type of ever-recurring phenomena in the great kingdom of Nature is the avenger of his father. Osiris turns again, and Horus drives Typhon to the western heights, right and left of the canal. The decisive battle is fought on the 23d of Thot (August 11), that is, on the day on which the Nile enters the canal. The myth, in every detail, is clearly intelligible, and affords additional evidence that the ancients veiled the familiar phenomena of nature in a mythological garb which the initiated, as in the case of the picture at Sais, have no difficulty in rending aside.

From the historical point of view the Faijum has a story more ancient even than the construction of the Mœris Lake: *id est*, the reservoir between the present sites of Hawasah and El-Medina, or, according to an older definition, between the region of the Labyrinth and the city of Crocodilopolis. One may with Lespius attribute the construction of the lake to the sixth king of the twelfth dynasty, Amenhehmê III., the Mœris of the Greeks and Romans (about 2300 B.C.); but it is easily verifiable that long before his day a series of cities were in existence in Faijum, whose names were preserved as memories, three thousand years B.C., and whose existence implies the necessary contemporaneous existence of the Joseph's canal. I

remember, for example, the list of cities on the so-called Altar of Turin, associated with King Pepi of the sixth dynasty, and that Crocodilopolis, along with other places in the Faijum, is among them. It may be accepted as beyond question that the old Nomos Arsinoites dates its existence back to the remotest ages—to the age of the pyramid-builders. Its establishment under Amenhehmê III. must consequently be regarded as extremely improbable. The Egyptians themselves were so impressed with the remote antiquity of the age of Faijum that they relegated the construction of the Joseph's canal to the mythical ages. In Heracleopolis, on the Joseph's canal, the chief city of another Nomos in a later age, the Sungod Ra is said to have ruled over men and gods in primitive times. Pursued by the demon, Set-Typhon, he sought shelter in the canal into which the mother of Helios, the primitive water, Mehitewere, had transformed herself. Here in Heracleopolis, on a Nilometre, referred to as "the pillar" in the papyrus of Gizeh, is registered the rising of the Nile at the beginning of the overflow on June 26th, Julian calendar. On August 11th the dam at El-Lahim was opened to afford entry to the flood into the Faijum; October 4th marked the close of the overflow. This is the ninety-seventh day from the first observation that the Nile was rising; corroborative evidence of the statement of Herodotus (II., 19), that "the Nile continues to rise for a hundred days and then falls." This statement is of first-class importance as evidence of the exactitude with which, from time immemorial, the Egyptians preserved records of the rise and fall of the water in the Joseph canal, and opened the gates of the little Mœris lake in accordance therewith. How exact the fathers of history were, in this especial case, can be demonstrated by figures. The rising of the Nile occurs at midsummer, which, as is well known, recedes about a day in the Calendar century. When Herodotus visited Egypt in the middle of the fifth century B. C., the turn of the season occurred on June 28, Julian reckoning. The statement on the papyrus which places the date June 29 agrees very closely with it and directs our attention to the Herodotus epoch. According to the oldest Egyptian calendar, midsummer occurred on July 19 in the year 3282 B. C. On that date Sirius rose near the Sun in the early morning. This was the indication fixed on for New Year's day, which was thus erroneously associated with the rising of the Nile. In the time of Moses, corresponding to the reign of Rameses II., the greatest height of the Nile flood which the papyrus of Ghizeh gives as August 11, occurred on the fifteenth day of the first month, or August 3. This gives the summer solstice seven days later than in the time of Herodotus, that is to say, seven days after June 28 or 29, corresponding respectively to July 5 and 6 which must have been about the date in Moses's time—1400 to 1300 B. C. A more recent calendar from the time of the Emperors in the temple of Esna gives June 25 as the date of the summer solstice. The Grecian astronomer Ptolemy (second half of second century) gives exactly the same day, thus confirming the correctness of the Egyptian calendar. It is hence evident that the Nile days as registered in chronological order on the memorials and in the papyrus rolls are of great significance, and in this direction, too, the papyrus of Lake Mœris has its own especial value.

IN PRAISE OF IDLENESS.

H. J. JENNINGS.

Gentleman's Magazine, London, October.

THE kind of idleness I am about to extol is not a mere makeshift for killing time, it is a serious—a very serious—business. To enter into its true spirit, one must be like the peers of Gilbert's "Iolanthe"—have absolutely nothing to do and do it very well. For to "idle" properly one should be as lazy as Sudlam's dog, that leaned his head against a wall to bark. It is all very well for moralists to talk about the virtue of industry. As a means of making money, no doubt industry has some redeeming points in its favor. There are certain public instructors who exhort us to cultivate a love of industry as a distinctly precious equipment for life. They have invited us to "consider the ant," and have held up "the busy bee" as an edifying example which we should do well to emulate. I hope I am not lacking in a proper sense of entomological reverence, if I decline to frame my life-conduct on the model of either the ant or the bee. Apart altogether from the obviously interested and even selfish character of their industry, it seems to have escaped the observation of their panegyrists that these much-lauded insects enjoy a vacation even longer than that of a Queen's counsel. One half of their life is occupied in accumulating stores in order that the other half may be spent in eating and sleeping. There are not a few of us who would be glad to hibernate on our gains after the fashion of the ant. By some maladroit dispensation on the part of Providence, however, those who would most thoroughly enter into the enjoyment of a lazy life are those who have "to grunt and sweat under a weary load" of enforced industry.

There are several conditions of idleness, and I do not pretend to say that all are equally acceptable. Some men are born idle, some achieve idleness, and some have idleness thrust on them. The workman on strike is a fair example of the man who achieves idleness. The results are not always satisfactory, even when a principle is being struggled for or an injustice resented. "Strike pay" usually means limited rations, and who can possibly enjoy idleness with an empty stomach. The *dolce far niente* implies at least regularity of meals. And therein, I grant you, honest toil—when honest toil means the difference between meals and no meals—has its advantages. The pursuit of idleness, in fact, requires a nice discrimination. A man must weigh in the balance his capacity for doing nothing against what doing nothing will cost him. For the proper attainment of the artistic spirit of idleness it is absolutely indispensable that the mind should have no serious preoccupations.

Nor is the man who has idleness thrust upon him always in the best position to take advantage of his opportunities. For the true enjoyment of idleness there should be the consciousness of neglected duty. The schoolboy never enjoys any duly sanctioned holiday half as much as he does those stolen hours in which he plays the truant. It is the same in everything. No apples in the world ever tasted as sweet as the forbidden fruit which mother Eve plucked in the orchards of Eden. An idleness that is enforced is not much more agreeable than a toil that is enforced. No man cares about doing what he is compelled to do—even if it is nothing. And then, conceive the agony of being overwhelmed with leisure, and yet to have no chance to be properly lazy, after the example of our Stock-Exchange friends when the markets are dull.

It is very likely that my little eulogium of idleness may shock some of the respectable folk who plume themselves on their industry. I can endure their reproaches with equanimity because I know them to be insincere. Those who work most assiduously do so that they may acquire the means whereby to indulge in the luxury of an indolent old age. It is the ambition of every business man to retire, which being truly interpreted means to go down hill doing nothing. The only difference between us is that I should prefer to begin at the other end. To enjoy idleness completely you ought, I think, to have some remnant of youth still left. When you are feeble, decrepit, full of aches and pains, and generally irritable and grumpy, how on earth can you be idle with comfort to yourself or in peace with your neighbors? After a man has well-nigh worn himself out with business worries, how can he be expected to do justice to idleness?

And what is idleness? Ask me not to define it, for true idleness is an ineffable condition beyond the prosaic grasp of the lexicographer. I only know that the world would be all the better if there were a great deal more of it. The eternal grand rush of modern life, with its haste for riches, and fierce spirit of scorn for all who do not join in its pitiless Carmagnole gives people no leisure to think of anything nobler than the grabbing of other people's guineas.

Books.

THE MORAL INSTRUCTION OF CHILDREN. By Felix Adler. New York: D. Appleton & Company. 1892.

THIS is a work aiming at the solution of the vexed problem of imparting moral culture without touching on the question of religious sanctions. In an introduction to the work Mr. W. T. Harris, the Editor, defines instruction in morals as the formation of right ideas and the formation of right habits, and he contends that, in the main, the school régime secures the formation of the cardinal moral habits by its mere insistence on regularity, punctuality, silence, and industry, the indispensable conditions for the proper performance of school tasks; further, that the intellectual work of the class necessitates critical accuracy impelling a respect for truth, and finally that the habits of enforced politeness and courtesy involve self-restraint, and are tributary to kindness and generosity. He admits however, that while the school is efficient as a means of training in moral habits, it has only a small influence in the realm of moral theory. He ascribes this to the divorce of moral theory from theology. At the same time he realizes that State schools cannot impart religious instruction without at once raising the difficulty of sectarian bias, that the attempt to find a basis for ethics in the science of sociology has developed conflicting systems, and that those who drift toward a so-called "scientific" basis are led to weaken their moral convictions to the standard of fashion or custom or utility.

Mr. Adler does not attempt to grapple with this difficulty. He shifts the point of contention by insisting that it is not the function of the teacher of morality in schools to base his teachings on the ultimate sanctions of religion or science or philosophy. He says:

The ultimate grounds of moral obligation need never be discussed in school. It is the business of religion and philosophy to propose theories, or to formulate articles of belief with respect to the ultimate sources and sanctions of duty. Religion says we ought to do right because it is the will of God, or for the love of Christ. Philosophy says, we should do right for utilitarian or transcendental reasons, or in obedience to the law of evolution, etc. The moral teacher fortunately is not called upon to choose between these various metaphysical and theological asseverations. As an individual he may subscribe to any one of them, as a teacher he is bound to remain within the safe limits of his own province. He is not to explain why we should do the right, but to make the young people who are entrusted to his charge see more clearly what is right, and to instill into them his own love of, and respect for, the right. There is a body of moral truth upon which all good men, of whatever sect or opinion, are agreed: *it is the business of the public schools to deliver to their pupils this common fund of moral truth.* But, I must hasten to add, to deliver it, not in the style of the preacher, but according to the methods of the pedagogue—*i. e.* in a systematic way, the moral lessons being graded to suit the varying ages and capacities of the pupils, and the illustrative material being sorted and arranged in like manner.

Mr. Adler opens his subject with a series of introductory lectures, delivered in the School of Applied Ethics at Plymouth, Mass., during its first session in 1891. In these lectures he treats of the general problem of unsectarian moral instruction, the efficient motives of good conduct, the opportunities for moral training in the daily school, the classification of duties, and the moral outfit of children on entering school. These subjects are treated more or less argumentatively, but abound in illustration. For example, when arguing that it is the duty of the teacher to deliver to his pupils the subject-matter of morality, but not to deal with the sanctions of it, he says:

Let us suppose that the teacher is treating of veracity. He says to the pupil, Thou shalt not lie. He takes it for granted that the pupil feels the force of the commandment, and acknowledges that he ought to yield obedience to it. For my part, I should suspect of quibbling and dishonest intention any boy or girl who would ask me, "Why ought I not to lie?" I should hold up before such a child the Ought in all its awful majesty. The right to reason about these matters cannot be conceded until the mind has attained a certain maturity. And as a matter of fact, every good child agrees with the teacher unhesitatingly when he says, It is wrong to lie. There is an answering echo in its heart, which confirms the teacher's words. But what, then, is it my business as a moral teacher to do? In the first place to deepen the impression of the wrongfulnesss of lying and the sacredness of truth, by the spirit in which I approach the subject. My first business is to convey the spirit of moral reverence to my pupils. In the next place, I ought to quicken the pupil's perceptions of what is right and wrong in the case supposed, of what is truth and falsehood. Accordingly I should analyze the different species of lies, with a view of putting the pupils on their guard against the spirit of falsehood, however it may disguise itself. I should try to make my pupils see that, whenever they convey a false impression, they are guilty of falsehood. I should try to make their minds intelligent and their consciences sensitive in the matter of truth-telling. . . . In the next place, I should point out to them the most frequent motives which lead to lying, so that being warned against the causes, they may the more readily escape the consequences. . . . Direct the pupil's attention to the various dangerous tendencies in his nature which tempt him into the ways of falsehood. Furthermore, explain to your pupils the consequences of falsehood, the loss of the confidence of our fellow-men . . . the injuries inflicted on others, the loosening of the bonds of mutual trust in society at large; the loss of self-respect on the part of the liar, etc.

The second part of the work is devoted to a discussion of the class of reading-matter best adapted for the conveying of moral instruction, including the use of fairy tales in the Primary course, Bible stories, and selections from Homer's works.

For the Grammar-class the lectures are devoted to methods of instruction in duties to one's self, to one's family, and to social and civic duties. A short chapter is devoted to the importance of individualizing instruction, *i. e.*, to the study of the children's characters, and adaptation of the instruction to their individual needs; and the work closes with a discussion of the influence of manual training on character.

THE LOVE OF THE WORLD; a Book of Religious Meditation. By Mary Emily Case. New York: The Century Co. 1892.

[The book, the author tells us in her preface, is neither theological nor argumentative, but merely a jotting down of scattered thoughts grouped under more or less appropriate headings. There are thirty short chapters in the little work, and the general lesson inculcated is to make the world as bright as possible for ourselves and others by walking in the footsteps of the Master. The following is a digest of the Chapter on Justice and Mercy, which is argumentative in spite of the author's declaimer.]

THERE is a technical or legal justice, and there is a moral justice. They are sometimes the same and sometimes not. When I say that my neighbor ought, in strict justice, to pay me what he owes, but that I may in mercy remit part of the debt, I speak of legal justice. Morally, I ought or I ought not, according to circumstances, to remit a part or the whole of the debt. If I ought to remit it, it is morally unjust, though legally just, to require payment. If I ought not to remit payment, it is not a merciful thing to remit it. That is to say, in the moral realm justice and mercy are one and inseparable.

Neither legally nor morally is there any such thing as retributive justice. The only standard of rewards and penalties is the highest good of all concerned. There is no such thing as deserving reward or penalty. If it is for the highest good of all that either the innocent or the guilty should be made suffer, it is both just and merciful to make them suffer to whatever extent is necessary. If it is consistent with the highest good of all to remit penalty, it is just and merciful to remit it.

God's justice is moral justice, since His law is moral law. Therefore we see great inequality in His dealings. Legal justice strives after equality of dealing. Moral justice ignores it. God condemns the repentant sinner. That is just. He may or may not punish the sinner. Forgiveness does not imply remission of penalty. God will mercifully punish all those who can be benefited by punishment, repentant or unrepentant.

Through the sacrifice of Christ, and the ministration of the Spirit, the sinner is redeemed from sin to uprightness. Is it in justice or in mercy that God, at this cost, goes to seek the lost? In both, for they are inseparable still. In justice, not because the lost deserve forgiveness, for there is no such thing as desert. In justice as well as in mercy, because if God could save and did not save, He were unjust.

Lord God, I fear Thee; yet I fear Thee not. Punish me, but not in Thy displeasure. I fear the wrath, but I fear not Thy rod.

THE GOLDEN BOTTLE; Or, the Story of Ephraim Benezet, of Kansas. By Ignatius Donnelly. New York: D. D. Merrill Co. 1892.

[Dreams! Idle dreams! The story is a dream of a Golden Age, a veritable millennium, to be inaugurated by an improved currency system. The scheme of an amended currency system put forward some six or seven years ago, in this city, and substantially adopted by the People's Party, was, that the Government, without the intermediation of the banks, should float its own currency as on loans, precisely as the banks do, but by first-mortgage loans on real-estate, charging only two per cent. interest, and this is the system advocated in the story. The argument is that the currency, however voluminous, would always rest on actual value, would expand with the requirements of the people, and would be free from the derangements to which gold or silver is liable by disturbance of the relations between supply and demand.]

EPHRAIM BENEZET, is the son of a Kansas farmer who, like his neighbors generally, has his farm heavily mortgaged at exorbitant interest, and is in daily fear of foreclosure. Ephraim, musing on his hard fate, seeks oblivion in sleep, and has a vision of an old man who styles himself "The Pity of God," and who presents Ephraim with the philosopher's stone, which he shows him how to use, by taking a nail from the wall and transmuting it into the precious metal. When Ephraim awakes he has the nail in his hand, and

looking around, he espies the precious transmuter, which he tests on another nail; then hurrying to the town he finds that they are really unalloyed gold, convertible into current coin of the Republic.

After paying off the mortgage on his father's farm, he advertises his readiness to take up all the mortgages in his county, issuing fresh mortgages for twenty years at two per cent. per annum. He then sets to work to manufacture gold *en gros*.

Then follows Ephraim's attempts to induce the Government to adopt his scheme, the opposition of the capitalists, which he met by buying up Congress and the Press; the opposition of England, which he met by the invasion of Ireland, and the emancipation of the Irish and English people; the wrath of the crowned heads of Europe, necessitating their overthrow, and the inauguration of the Millennium in a universal republic; a series of enterprises in all of which, woman, in the person of his erstwhile playmate, Sophie Hetherington, plays a conspicuous rôle, showing herself alike a leader of men whether inspired by the enthusiasm of humanitarian sentiment on the platform of her native State, or fired by battle-lust as she charged at the head of the foreign legion in the battle of Armageddon.

From this Ephraim awakes again to find it was all a dream, father and mother still worrying over the dread of threatened foreclosure, and poor Sophie, daughter of an already dispossessed farmer, toiling in a city factory, and exposed to temptation amid poverty. The Pity of God again visits him in a dream, and bids him up and write the vision of the previous night, teaching him that though Heaven may point the way by affording insight, man must work out his redemption in battle for the right.

ALASKANA; OR, ALASKA, IN DESCRIPTIVE AND LEGENDARY POEMS. By Professor Bushrod W. James, A.M., M.D. 12mo, pp. 368. Philadelphia; Porter & Coates. 1892.

[A few years ago Professor James made a tour in Alaska. What he saw there, in the way of scenery especially, made a strong impression on his imagination. Since his return he has read diligently various Government publications on Alaska, and what Professor Elliott, Charles Hallock, Lieutenant Schwatka, and others have written about the country, its people, and their customs. Out of these various authorities and the recollections of the author, has been constructed this description of Alaska. It is in metrical form, modeled after "Hiawatha." The book may be said to be divided into forty-five chapters, although the parts are not so entitled, each part being independent of all the others. By way of illustration, there are some sixteen excellent full-page photographs. An Appendix has a score of explanatory notes. We give a portion of the part entitled, "Indian's Dread of Drowning."]

Kill him with a spear or arrow,
Beat his life away with war-clubs;
Crush him, bruise him, yes, dismember
Every quivering limb and muscle!
Torture him till life refuses
To remain and bear the anguish!
And the Indian will not murmur
If it saves him from the terror
Of a death beneath the water;
If by any of those by-ways
He is saved from death by drowning,
He will, cheerfully submitting,
Bare his bosom for the knife-blade
Of the hand that kindly guards him
From the water's dreadful clutches.
Though his food is mostly taken
From the rolling seas and channels;
Though his greatest wealth is borrowed
From the creatures found within them;
And he roams upon the surface,
In his light canoe, as safely
As the bird who darts upon them
And secures its finny victim;
Yet he never fails to calm them
With an offering for the spirit,
Who can still the water's heaving;
Or can bid it rise and capture
For its own, the reckless Siwash,
Who has failed to make a present
To the god forever waiting
For the chance to work some trouble
On a helpless human victim.
If you ask them why so dreadful
Is the fate they fear attaining,
They will tell you one, who, drowning,
Has been called beyond life's border,
Must forever wander, laden
With the dust of earth around him.
He is wholly without clothing
Or provisions for his journey
Toward the land, which even others
Find it hard to reach and enter.
He must wander cold and naked,
Hungry, without light to guard him
To the shore so faint and distant.

THE STORY OF COLUMBUS. By Elizabeth Eggleston Seelye. With ninety-nine illustrations, by Allegra Eggleston. Edited, with an Introduction, by Edward Eggleston. 12mo, pp. 303. New York: D. Appleton & Company. 1892.

[The editor of this book, who is the father of its author and illustrator, tells us, in the Introduction, that it was the purpose of his daughter to relate the life of Columbus "in a manner interesting and delightful to the general reader, while producing a narrative strictly conformable to the facts as given by the best ancient authorities and developed by the latest researches of scholars." It is, therefore, a story only which Mrs. Seelye has undertaken to tell. It would seem from her explanations of some simple matters, that she had in mind, while writing, principally the entertainment and instruction of youth. Although Mr. Eggleston declares that his function in the production of the book has been merely editorial, he gives in the Introduction his own opinion of Columbus, and that opinion we reproduce.]

LET us grant that the great navigator was not a saint. Like other great men, he had faults even when judged by the light of his own time; and we have no right to censure him by the standards of our age. He was, nevertheless, a great fifteenth-century man. He could hardly have won his battle had he not had some of the faults of his age. He has been blamed for not having the qualities of Copernicus or Las Casas. We must not expect too much for our shilling. Columbus had, in a measure rarely equalled, the power to consecrate himself to one great achievement. He had courage, fortitude, and a mastery of navigation as then understood. In a word, he only had all that was needed to produce a man capable of crossing the Sea of Darkness. No other navigator of his time had conceptions so bold or a pertinacity of pursuit so unflagging. Men of aptitudes so special are usually onesided. History will not lay it against General Grant that he was a weak statesman, nor will posterity insist on remembering that Turner, the painter, wrote bad poetry. It is enough that Columbus, alone of the men of the fifteenth century, had the imagination to plan, and the boldness to carry out, a voyage in search of land to the westward. No one can make him less than what his merit has made him, the most conspicuous figure in the history of his age—the man who rendered the world the greatest service possible at that moment. He was not in advance of his age in other respects. He was superstitious; he was ambitious; he sought wealth, which was the prize that spurred other Genoese adventurers to hard tasks. The very faults charged against Columbus—his pursuit of wealth and his belief in his own divine mission—propelled and supported him in his arduous and perilous enterprise. Let us judge him fairly, and by the standards of his age, and honor him for what he was and did, without censuring him for not being something else.

FRAGMENTS OF SCIENCE; a Series of Detached Essays, Addresses, and Reviews. By John Tyndall, F.R.S. 12mo, 2 vols., pp. 452, 452. New York: D. Appleton and Company. 1892.

[This is the sixth edition of Tyndall's "Fragments." The first, published some twenty years ago, was in a single volume and contained a score or more of papers. As the various editions have appeared, papers have been added from time to time, until now there are thirty-eight of them, and it was necessary to put them in two volumes. Fifteen of the papers are here found among the "Fragments" for the first time, although all the fifteen have, we believe, appeared in print before. Mr. Tyndall has summed up in his Preface the general nature of the two volumes. The first deals almost exclusively with the laws and phenomena of matter. The second trenches upon questions in which the phenomena of matter interlace more or less with those of mind. The tone of all the papers, it seems to us, is fairly indicated in the follwing extract from an address delivered by Mr. Tyndall nearly a quarter of a century ago.]

IN affirming the growth of the human body to be mechanical, and thought as exercised by us to have its correlative in the physics of the brain, the position of the "materialist," so far as that position is tenable, is stated. I think the materialist will be able finally to maintain this position against all attacks, but I do not think he can pass beyond it. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. Phosphorus is a constituent of the human brain, and a trenchant German writer has exclaimed, "Ohne Phosphor kein Gedanke!" That may or may not be the case; but, even if we knew it to be the case, the knowledge would not lighten our darkness. On both sides of the Zone here assigned to the materialist, he is equally helpless. If you ask him whence is this "matter" of which we discourse—who or what divided it into molecules, and impressed upon them the necessity of running into organic forms—he has no answer. Science is also mute in regard to such questions. But if the materialist is confounded and science is rendered dumb, who else is prepared with an answer? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all.

The Press.

POLITICAL.

THE STRUGGLE FOR NEW YORK.

The first day's registration in New York City this year was smaller than it was in 1888. In Brooklyn it was larger. The returns for two days of registration from the other cities of the State show a large increase over the registration totals of 1891. Both parties profess to find satisfactory indications in the registration figures.

The metropolitan papers say that very few bets have been made as yet by the professional gamblers on the result in New York State. They add that these individuals regard the outlook as very uncertain, and will wait until the registration is completed before they risk their money.

The New York *Herald*, which, though generally more friendly to the Democratic party than to the Republican, takes a very independent attitude in this campaign, is publishing some interesting letters from staff correspondents about the political situation in the interior counties of New York State. "The reports of our correspondents, so far as they have come in," says the *Herald* (Oct. 17), "are not of a nature to make the Republicans jubilant. Their general tenor is a lack of enthusiasm on both sides, but far more marked on the Republican than on the Democratic side. Indeed, there seems to be a Republican apathy or indifference which indicates serious Republican losses unless a change takes place before election day. Such is the general tenor of the reports made by different correspondents in the several counties so far visited. What changes, if any, may take place between now and election day and what may be the nature of the reports from other counties remain to be seen. But in the quarters so far heard from the Republican tide seems to be falling and the Democratic rising."

Indianapolis News (*Ind.-Rep.*), *Oct.* 13.—At the Convention in Chicago in 1884 which nominated Mr. Cleveland for the first time General Bragg, of Wisconsin, achieved immortality by striking off, in the heat of ardent advocacy of the "man of destiny" (as he used to be called), the saying: "We love him for the enemies he has made." This was flung out with clear and defiant tones at Tammany just after the "silver-tongued" Grady and the impetuous Cockran had delivered their bitter philippics against Mr. Cleveland. The words struck home, and were cheered by delegates and audience to the echo, while one of the Tammany champions sprang to his feet and shook his fist angrily at the daring orator. The saying "took." It was used as typical of the sturdy independence and stalwart self-poise of the candidate. Everywhere one heard the words, everywhere one saw them. They became the war-cry of the Mugwumps. They "carried" even beyond the campaign. When Mr. Cleveland did things that Democrats did not like, when he refused to heed the counsels of old Democratic wheel-horses, and they turned away offended, some one was sure to "love him for the enemies he had made." It was a good saying—it had force and significance in 1884. It had some meaning still in 1888. But "where is it at" now? The papers are not ringing any changes on it; the orators do not use it as a climacteric. It has passed into the sere and yellow leaf, or better, to use one of Mr. Cleveland's famous phrases, it has fallen into "innocuous desuetude." To use it now would suggest inevitably the recollection that it was first used against Tammany and Tammany's chief spokesman, Bourke Cockran. And Bourke Cockran and Tammany are not enemies now, whatever they were in June—at least not in the open. Tammany is "practical," as Cockran said before the Convention was held. And Cockran has eat his rather warm words at Chicago.

(An' ef a man can, wen pervisions hev riz so,
Eat up his own words, it's a marcy it is so.)

He is now, to all seeming, just as ardently supporting Cleveland, with his gift of oratory, as erstwhile he was opposing him. Tammany, indeed, seems to be running the campaign in New York. When details were to be arranged Mr. Cleveland has come on from Gray Gables, and those who were in the confidence of the Wigwam have had his ear. Those who earlier in the year were his champions and defenders, the anti-snappers, are now very little in evidence, though they have been allowed to contribute to the campaign fund. The men who went to Chicago to defeat Mr. Cleveland are running Mr. Cleveland's campaign in the pivotal State of New York. And they are "practical" men. Does it mean that Mr. Cleveland has surrendered to his enemies—made terms with them? It looks that way. In any event it is manifest that any allusion to "loving him for the enemies he has made" is out of place just now. We are rather surprised that some of the Tammany-hating Mugwumps in New York City do not rise in their places and say "We dislike him for the friends he has made."

New York Times (*Ind.-Dem.*), *Oct.* 19.—What possible basis is there now for the Republicans to expect a victory in the State of New York? The signs that it is customary to rely upon in forcasting the political future are all against them. The changes from the one party to the other that are announced from time to time are in respect to numbers, weight, and probable influence strongly in favor of Mr. Cleveland. The Republicans themselves confess their alarm at the indifference and apathy of Republican voters through the State, while the Democrats report a satisfactory activity and interest in their ranks. The nominations in this city last night visibly strengthen the national ticket. Within the past week the politicians at the Republican headquarters and the organs of the party have busied themselves with appeals to Irish voters, not as American citizens, but as Irishmen; with attempts to excite the hatred of Grand Army men against Mr. Cleveland and with other small and dirty tricks. That in itself is an indication either of large incapacity and an advanced state of despair or else of a wonderful secretive astuteness that veils itself from the enemy's observation by unimportant tactics in the open while carrying on destructive operations somewhere off in the woods. But Quay and Dudley and Clarkson are not the generals in command this year.

New York Tribune (*Rep.*), *Oct.* 19.—Before this week is closed the Republican County Committee will have completed a canvass of New York City, which will show with more or less precision the name and party affiliation of every qualified voter. The value of this canvass, however, is not chiefly in what it will show as to qualified voters, but what it will show as to lodging-houses, hotels, and other places from which the Democratic party intends to register and vote illegal voters. When this canvass, which is being prepared by election districts, has been completed, the Republican managers will be in a position to know with reasonable certainty the final details of the Democratic conspiracy to corrupt the ballot here and to elect their national ticket by fraud. Of their intention in this matter there is no doubt whatever. The proceedings of their colonization gangs, their local Court machines by which aliens are being naturalized unfairly and illegally, the conduct of their Elders and Upshaws prove beyond doubt precisely what they hope to accomplish. They have talked within the last three weeks with noticeable confidence as to their ability to carry New York, and though at no time has it been possible to find Democrats anxious to bet on the general result, several offers have been made in the corridors of the Hoffman House to wager even money on Cleveland's ability to carry this State. This has meant nothing more nor less than the confidence of the Democratic managers that they can cast in this city from twenty to thirty thousand illegal votes.

THE APPORTIONMENT DECISION.

The New York State Court of Appeals, on Oct. 13, decided that the new apportionment of the legislative districts made by the last Legislature cannot be interfered with by the judiciary. The decision of the Court of Appeals in the apportionment cases has been awaited with a great deal of interest. It was expected that if the present law should be overthrown the result would be quite unfavorable to the Democratic party, placing a serious responsibility upon it for the vexing complication of political conditions on the eve of the election that would ensue, and not only disadvantageously affecting the prospects of their Presidential ticket but very much diminishing their chances of carrying the next Assembly.

New York Sun (*Dem.*), *Oct.* 14.—The Court of Appeals consists of seven Judges, five of whom are Democrats and two Republicans. The Republican Judges dissent from the opinion of the majority in the decision of the apportionment cases, and doubtless many Republican politicians and newspapers will attribute this final judgment of the tribunal of last resort to partisanship rather than to the unbiassed exercise of the juridical faculty. In so doing, however, they will be wrong. Republican Judges have not been unanimous in the view that the Apportionment Act was unconstitutional. There is no more steadfast or honorable Republican in the State than Francis A. Macomber, of Rochester, who is one of the Associate Justices of the General Term of the Supreme Court in the 5th Judicial Department; and yet he dissented from the decision of that tribunal when it affirmed Judge Rumsey's order, which in effect declared the apportionment to be invalid. In his opinion, while the Legislature of 1892, like that of 1879, went "well up to the line of party aggrandizement," it did nothing which authorized the Courts to interfere with its action. And it does not become any Republican to denounce Rufus W. Peckham, who wrote the prevailing opinion which was handed down yesterday, as in any sense or to any extent a political partisan on the bench. Certainly no more important political cases ever came before the Court of Appeals than those which grew out of the election of 1891; and in these Judge Peckham did not hesitate to vote with the Republican minority when he could not concur in what the Democratic majority declared to be the law. Looked at broadly and truly, therefore, the apportionment decision is not partisan, and before long we are convinced that the Republicans themselves will admit that it is wise and right; for the Courts were never intended to perform the work which they would have to undertake if they assumed the power to revise the action of the Legislature in such matters as apportionment.

New York Evening Post (*Ind.-Dem.*), *Oct.* 14.—If the Court of Appeals had upset the new act, and if the election in November were to be held under the act of 1879, the Republicans would have now by far the better prospects for securing control of the Assembly by a sufficient majority to overcome the Democratic majority of two in the Senate, and thus give them a majority on joint ballot and enable them to elect a United States Senator to succeed Mr. Hiscock. This would be an ideal situation for a "deal," and the Republican attack upon the Apportionment Act was inspired by a hope of securing it. The Republican managers believed that if they were able to offer control of the Legislature and a United States Senatorship in return for votes for Harrison, they would have no difficulty in finding a market for their wares. Whether they were correct or not in this supposition is immaterial now. They cannot even attempt their bargain, since they have nothing to offer. The Democrats will be able to get control of the Assembly easily—there are no State Sen-

ators to be chosen this year—by a sufficient majority to give them the United States Senatorship, and they will not be tempted to sacrifice their national ticket in order to do so. The agreement of both political parties upon Judge Andrews as a common candidate for Chief Judge of the Court of Appeals is another step in the same direction. There will be no opportunity whatever for a "deal" on that office, and as there will be no other State candidate in the field, there will be no basis for a "deal" anywhere. It is undoubtedly this aspect of the case which leads the Republicans to take such an unfavorable view of the Court of Appeals decision. They say it is a "humiliating" spectacle which a great Court presents when it divides on party lines, and we quite agree with them, but the spectacle is not a new one, and in this instance there are extenuating circumstances which may be said fairly to mitigate the humiliation. We have only to contemplate the effects of a contrary decision to realize how much more partisan that would have been, and how much more serious would have been its results.

Brooklyn Citizen (*Dem.*), *Oct.* 14.—As to the stubbornness with which five Democrats refused to give in to two Republicans on the fag end of what was concededly a cooked-up political case to begin with, we suppose a plea of guilty will have to be entered. Suprising as this phenomenon may be to our Republican contemporaries, it is really no more than anyone would have expected who had made a study of the Democratic character. Nothing, we can assure the *Tribune*, is rarer than for five Democrats to surrender their judgment to two Republicans, and we very much fear that if the millennium is to be delayed till the Democracy is changed in this respect, we shall not have the pleasure of celebrating its advent till after the closing of the World's Fair, at the earliest. In justice to ourselves, however, we must add that we do not think our Republican friends are quite so much cut up by the decision as they pretend to be. Our respect for their intelligence forbids the belief that they ever seriously expected to see the reapportionment upset for any such preposterous reasons as were unfolded by the gentleman who induced the feather-brained Rumsey to add an element of broad farce to the higher judicial proceedings of the State.

New York Herald (*Ind.*), *Oct.* 14.—We think the true interpretation of the Constitution is embodied in the dissenting opinion of Judge Andrews. Why did the framers of that instrument require an enumeration to be taken every ten years? Why did they call for an apportionment to be based on that enumeration? Why did they declare that representatives of the people must be apportioned among the counties of the State according to population, and that every county should have at least one Assemblyman? To all these questions there is one answer, and but one—to secure proportionate representation, to lay down a rule to be followed, and not to leave the vital matter of popular representation to the discretion of the Legislature, the partisanship of politics, or the will of any dominant party. The majority decision rendered at Albany simply eliminates from the Constitution the mandate that Assemblymen must be apportioned according to population.

Syracuse Standard (*Ind.-Rep.*), *Oct.* 15.—In sustaining the Apportionment Law the Court of Appeals is evidently controlled by the consideration that, if this act be set aside, the State is thrown back on the apportionment of 1879, which is outgrown, and is disfigured by inequalities. It is noteworthy that two Judges of the standing of Andrews and Finch dissent, basing their opinion largely on the gross, intentional inequalities introduced into the apportionment of 1892. The majority of the Judges, however, appear to have been influenced by their knowledge that previous apportionments have been marked with more or less injustice. This is not a strictly legal consideration; but legal minds sometimes admit reasons of the sort usually called "practical." The original responsibility for the failure of reapportionment belongs to Governor Hill, who vetoed an enumeration bill in 1885 modeled after one which had been signed by Governor Tilden ten years before. But anyone who looks back with an unbiased mind over the political history of the last seven or eight years must suspect that during any session of the Legislature it would have been possible for Democrats and Republicans to agree on a measure tolerably fair to both. With regard to the law of 1892 it may be said that if it was to be tested in the Courts it was well to have it reviewed early, as has been done.

Albany Express (*Rep.*), *Oct.* 14.—The decision of the Court of Appeals on the apportionment law is one of the most signal victories that the Hill faction has won since the Court of Appeals decided the contested seats in the State Senate last winter. Both decisions were great victories for the Democratic party. Both cases were managed by David B. Hill, and yet the Cleveland people continue to contend that Mr. Hill is a criminal blunderer. He is the most masterful tactician that his party has produced for many years, and it will be a bad thing for his party when he is thrust aside. The Republicans would like to see that done, for Cleveland and his kind would be playthings to them. Down with David B. Hill and his friends.

Philadelphia Evening Telegraph (*Rep.*), *Oct.* 14.—The Democratic party in New York and throughout the nation may well rejoice over the decision of the Court of Appeals, at Albany, affirming the constitutionality of the Legislative Apportionment Law of this year. Everybody acquainted with the political situation in New York and the outrageous character of the gerrymandering of the Legislative districts must admit that this decision practically insures the election of a Democrat to succeed United States Senator Hiscock. This will reduce the Republican majority in the upper branch of Congress to four, thus making it necessary for the Democrats simply to hold their own and gain two more seats to control that body, in case their candidate for the Vice-Presidency wins.

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THE ENDORSEMENT OF JUDGE ANDREWS.

On Oct. 12 the New York Democratic State Committee endorsed the Republican nomination of Judge Charles Andrews for Chief Judge of the Court of Appeals. Judge Andrews is a Republican in politics. The motives of the Democratic Committee have been much discussed by the press, and some prominent newspapers have been quite free in criticism.

New York Times (*Ind.-Dem.*), *Oct.* 13.—The personal merit and judicial desert of Judge Charles Andrews are wholly unaffected by the circumstance that his nomination to the Chief Justiceship of the Court of Appeals has been accompiished through an agreement, bargain, or coöperation on the part of two of the worst men who ever attained to political power and leadership in this State—Thomas C. Platt and David B. Hill. We have repeatedly counseled the union of the two parties in judicial nominations. Judge Andrews's nomination is in itself very proper and commendable. The nomination of Judge Peckham by the Democrats and the endorsement of that nomination by the Republicans would have been not less so. But it happens that the action of the Democratic State Committee in putting aside Judge Peckham and endorsing the Republican nomination is "politics," and particularly bad politics. Every intelligent and loyal Democrat knows that.

Brooklyn Eagle (*Dem.*), *Oct.* 13. — A Democratic nomination for Chief Judge would have exposed Mr. Cleveland only to the general risks and to the common lot of his party, whether of victory or of defeat. A Republican has been nominated for Chief Judge, against the desire of the party, in circumstances of collusion with the enemy, and by those to whose course in Democracy Mr. Cleveland's nomination was the national Democratic rebuke. We can name no men to whom the election of Cleveland is consequentially so important as to those who betrayed delegated power for the nomination of a Democrat by using it for a Republican, previously prescribed by Platt, on Wednesday last. A cause may go down with honor under treachery; but no treachery can escape the extermination it thereby challenges. The *Eagle* profoundly believes the party in this State can be aroused in time to recover from this act of demoralization and carry the commonwealth; but the *Eagle* does not propose to deny an actual or disguise a serious danger; to bear any false witness to the party and to the contemporaries to whom it tells only the truth or to refrain from pointing out the act and the men that have made success more difficult and doubtful than it was, before they betrayed party trust and delegated power.

Oct. 16.—Andrews's nomination insured another year's appointment to Isaac H. Maynard. Republicanism claims to have some objections to him. Its State Committee's indirect insurance of his continuance in office is not more surprising than their support of Hill for United States Senator would have been. To charge that this effect of Andrews's nomination was the intent of it is not unreasonable. Men intend the manifest consequences of what they do. The Brooklyn *Times* says "this was a Democratic trap which the Republicans walked into." It might as well call Fulton street or Broadway a "trap:" The nomination as an act was as obvious as either is as a thoroughfare. Beside, to be any trap, Andrews first had to be nominated. The Republicans nominated him first. They knew the nomination of anyone but an outsider would keep Maynard on the bench. Not till they got through did the Democrats act. "Trap," indeed! The dual nomination was a deal. The initiative had to be, and was taken by the Republicans. They surrendered in doing it the most helpful issue to them openly existing in State politics. They "condoned" Maynard for two years, and continued him for one. Their leaders must have felt reason to believe that the visible advantages let go would be more than made up for by other advantages that could not be proclaimed. The latter could only be expected to come from Democratic sources. The Democratic people mean to see that such expectation is dashed.

New York Staats-Zeitung (*Ind.-Dem.*), *Oct.* 13.—The Democratic State Committee, by the endorsement of Andrews, is enabled to cover its tracks in case of the defeat of the Democratic national ticket in New York State. Complaints will be met with the excuse that "we had no distinctively State campaign, and consequently it was impossible to get out the full Democratic vote." The trade between the Republican and the Democratic machine means that the Presidency may be swapped for the Legislature, including the next United States Senator (who has already been selected by Tammany) and the vindication of Judge Maynard. We do not say positively that this trade has been made, but the action of the Democratic State Committee affords strong suspicion that it has. The result of the registration in New York city increases this suspicion. The Democratic bosses say the fall off was due to the Columbus celebration. Bosh! The Brooklynites took part in the celebration as zealously as New Yorkers, yet their registration was 14,000 greater than on the first day in 1888. They found time to register although they had to go much further to see the parades. In New York, where most of the people had only to go around the corner to be registered, there would have been 120,000 voters registered, instead of 7,000 less than in 1888, had the Democratic bosses given the order that the full vote should be got out. In any event, there is at least reason for the suspicion that these bosses made no special effort in behalf of the national ticket. We trust in the people and for that very reason believe it is our duty to now speak frankly and clearly. If our fears are

unfounded, so much the better. Eternal vigilance is the price of liberty—freedom from the dictation of self-seeking politicians.

Troy Press (*Dem.*), *Oct.* 15.—The endorsement of Judge Andrews for Chief Judge of the Court of Appeals was such a praiseworthy act it is painful to note that our ordinarily philosophic and patriotic contemporary, the Brooklyn *Eagle*, is disgruntled. It says: "Judge Andrews is unexceptionable in character and capacity, but he will be elected to four years' work and ten years' pension at full pay and is a Republican. The Democrats were entitled to a Democrat. The people were entitled to a man who could work out his term." That a paper with so much independence as the *Eagle* should permit itself to offensively protrude partisanship in discussing a judicial choice is surprising. When it says "Judge Andrews is unexceptionable in character and capacity," it effectively exposes the frivolity of its opposition to his nomination. The pensioning of Judges is a scandal, but the people blindly voted for it, or omitted to vote against it through inattention. They are simply paying for lack of vigilance when exercising the right of suffrage. What difference does it make whether Judge Andrews be a Democrat or Republican, so long as he is of unexceptionable character and capacity? No more than whether he is a Roman Catholic or Free Will Baptist in his denominational affiliation.

MR. BLAINE'S SPEECH.

Mr. Blaine, on Oct. 14, while a guest at Mr. Whitelaw Reid's home near White Plains, made a brief address to the Republicans of the vicinity who "turned out" in his honor. The address was read from manuscript, and was an appeal for loyal support of the Republican Presidential ticket. It is announced that Mr. Blaine will not speak again during the campaign.

New York Tribune (*Rep.*), *Oct.* 15.—When Mr. Blaine warns his Western friends not to be tricked into opposition to the Protective policy, he well knows that his personal popularity in the great agricultural States will give additional weight to his suggestions. Mortgages on Western farms, which Democrats pretend are vast in amount, and all the result of Protection, have been largely paid off since the McKinley Bill was passed, and were, in fact, given, in more than three cases out of five, in part payment for farms purchased, and not because of losses in agriculture. It is a pity that Democratic Congressmen did not dare to supply the Census Bureau with funds enough to make public before this time the complete record of mortgage indebtedness. But the partial reports already printed, with the record of release and reduction of such indebtedness in many Western States, suffice to justify Mr. Blaine's advice that, before accepting Democratic statements regarding farm indebtedness, people should demand the facts. When Mr. Blaine shows what Irish-Americans can do, if they will, he points the way which multitudes of them will choose. They can teach England that the Protective policy of a self-governing nation across the seas has enormous power to determine the prosperity of Great Britain and the policy of the British Government. Why any such citizen in this country should borrow British theories, ape British habits, serve British interests, help British rather than American manufacturers, and try to degrade American labor to the British level, Mr. Blaine says he can not understand, nor can anybody else give a good reason for a phenomenon so strange. Mr. Blaine himself, by his splendid personality, influenced multitudes of Irish-born citizens to consider the question of Protection as they had never considered it before, but their convictions on that great question are just the same whether he is a candidate or not. What would not a Mugwump or a Democrat give if he could possess the vast power which James G. Blaine exerts by his mere word as a private citizen? He is powerful because he is intensely American, and represents and embodies the interests and feelings of a great nation. The millions who listen to and follow him are not those who prefer foreign interests to those of their own country, nor who worship foreign instead of American ideas.

New York Morning Advertiser (*Rep.*), *Oct.* 15.—Mr. Blaine cannot let the campaign go by without a word for the party and principles which he loves more than he loves his life. With all the ambitions that an American can indulge behind him, his cup full and his honors complete, he can afford to talk to his fellow-citizens with all candor and frankness. And when he does he counsels them that the Republican party alone deserves their support and confidence. This could not be stronger. And nobody can contest its absolute sincerity. And so it is with the Republican party, from James G. Blaine, the great leader, down to the youngest voter in the party. All are united in support of the principles enunciated in the Minneapolis platform. Whether he does anything more or not the whole party rises in salutation to James G. Blaine, and a thrill of new life runs through its veins at the sound of the familiar voice.

Boston Advertiser (*Rep.*), *Oct.* 17.—The burden of the White Plains address is to the effect that the Republican industrial policy is no burden at all, rather is a blessing. "I doubt if since the Government of the United States was instituted anybody at any time has seen what we call 'good times' so general, taking in so many interests and spreading prosperity throughout the whole domain of trade," said the ex-Secretary of State. Then he proceeded to elaborate and demonstrate this idea by showing how the unexampled prosperity of American industry under President Harrison's Administration is at the basis of our national welfare in every section of the country and in every branch of business. And as if to make it impossible for Democrats longer to misunderstand or misrepresent his position relative to the foremost issue in this campaign, he specifies "the Protective tariff," and shows why all attempts to "arouse hostility" against it must fail in the West as well as in the East. Thus once more does a laboriously constructed Democratic house of cards come tumbling about its builders' ears. For have not the opposition organs iterated and their stump speakers reiterated that James G. Blaine dislikes the McKinley Bill, secretly warned his party against that measure, sulkily refuses to say a word in its defense? Yet in the very height and heat of the campaign he in effect tells the people of the whole country—for last Friday night he spoke not alone to White Plains, but to the United States—that under the beneficent operations of the McKinley Bill we are enjoying a period of unexampled prosperity.

Brooklyn Times (*Rep.*), *Oct.* 15.—Ireland has always furnished to the English army the bravest and most reliable element it contains. But the Irish soldier who wears the scarlet uniform and fights under the English flag is at least paid for his work, and he receives his share of the glories and honors that crown the victories he wins. But the Irish-American who fights England's battle in the United States by voting the Democratic Free Trade ticket gets nothing for his pains. His voluntary service only increases the contempt in which England holds him; his offered sacrifice of his own and his children's bread to increase England's wealth is only rated as another proof of his incapacity for self-government. The time is coming, however, when the Irish-American who confesses that he is a Democrat will be regarded as a curiosity.

Philadelphia Evening Telegraph (*Rep.*), *Oct.* 15.—Of course, at this stage of a great national contest, it is the part of political wisdom to utilize every means at hand; but it does seem as though the sick man from Maine might be allowed to go his way in peace. The passing of Mr. Blaine is one of the curious spectacles of the hour. This is the first national campaign in nearly forty years in which this once powerful public leader has not taken an active part.

Philadelphia North American (*Rep.*), *Oct.* 17.—When Mr. Blaine made a point on the vote of Irish citizens in his Ophir Farm speech he hit the bull's-eye squarely. Mr. Bourke Cockran appears to see the point when he says that Mr. Blaine seems to think that the Irish vote is determined by prejudice and not by sober judgment.

Utica Morning Herald (*Rep.*), *Oct.* 17.—The foes of Republican principles have always been foes of James G. Blaine. Knowing his strength with the people they abused him when in public life. Knowing the strong affection for him entertained by millions of his fellow-citizens, they hoped to turn votes against General Harrison by representing the ex-Secretary as hostile to him. The cordial praise of President Harrison's Administration destroys that hope.

Newark (*N. J.*) *Advertiser* (*Rep.*), *Oct.* 15.—Fortunately, not so much is heard of the "Irish vote" in this struggle as in previous years, for both parties are beginning to realize that in the United States there should be no such divisions of races and nationalities as to call for a separation of the voters into Irish, German, and Italian groups. All are American voters; and it is inaccurate and misleading to designate them as if they still maintained their citizenship in their foreign homes. Mr. Blaine's wise advice to the Irishmen in this country loses none of its force, however, by such a distinction, for his advice, although having a special significance to Irishmen, applies with equal force to those Americans who have come from foreign countries. As Americans, they are interested in the prosperity of America, and they will be quick to see that that can best be obtained by Protection, which raises "the standard and the wages of American laborers." By pointing this out in his terse, concise, matchless way, Mr. Blaine has done a great service to the Republican party, and has commended himself anew to the love and affection of his countless admirers.

Pittsburgh Chronicle-Telegraph (*Rep.*), *Oct.* 15.—Irish Nationalist leaders are strongly in favor of Protection, as a principle of public policy. Mr. Parnell made no secret of his belief that it would be the duty of an Irish Parliament to follow the example of Canada and Australia in protecting home manufactures against British competition. The attachment of Irish-American voters to the Democratic party dates back to the days of Jefferson, and the popular uprising against Federal exclusiveness. But Jefferson and all his party successors were Protectionists. The Free Trade principles of the Democratic party do not date back further than the '40s, when the slavery wing of the party controlled the organization. The present revival of Free Trade doctrines must make the position of Irish-American voters in the Democratic party an uncomfortable one, and Mr. Blaine's appeal will strike a sympathetic chord.

Boston Transcript (*Ind.-Rep.*), *Oct.* 15.—What are Irishmen called upon to do by this speech? They are asked to condition their suffrage upon their antipathy to Great Britain, from which Home Rule must come if at all. More than that, they are invited to do something which may materially weaken the influence of the great Liberal leader in England, Gladstone, who needs all his political strength in order to secure real local government for Ireland. Indeed, the effect of this speech must be so unpleasant upon he country wherever self-respecting American feeling is not held in abeyance for politics, that it is not possible to believe that it could have had the countenance of the Republican managers or will be endorsed by them.

Philadelphia Record (*Dem.*), *Oct.* 16.—In Ireland to-day a Protectionist is as rare as the dodo. Justin McCarthy, the present leader of

the Home Rule party, and all his associates are stanch advocates of Free Trade, which they regard as essential to Ireland's welfare. In his "History of Our Own Times," Mr. McCarthy, speaking of the great change wrought in commerce and manufactures, as well as in public opinion, by the repeal of the Protective system, says:

> They who were the uncompromising opponents of Free Trade at that time are proud to call themselves its uncompromising zealots now. Indeed, there is no more chance of a reaction against Free Trade in England than there is of a reaction against the single rule of three.

Mr. Blaine must imagine that the Irish-born citizens of the United States are strangely ignorant of the history of their native land when he appeals to them against their "former oppressors" in favor of the McKinley tariff. On historic as well as economic grounds our Irish-born fellow-citizens cannot but regard the Protective system as a gigantic iniquity, whether they contemplate its former effects at home in Ireland or its present effects in their adopted country. By its increase of duties on Irish linens and laces from 35 to 60 per cent. the McKinley tariff has inflicted a wanton blow upon the needlewomen of Ireland. If the duties be paid by the foreign producers, as the McKinleyites assert, then the increased taxes are levied upon the workers in the cottages of Ireland.

Brooklyn Eagle (*Dem.*), *Oct.* 15.—Mr. Blaine, evidently on purpose, dropped to flat demagogy, and appealed to Irishmen to vote as Irishmen and to be sure to forget that they wear and have an American relation to America. If there is one thing more than another of which Irish-American citizens are tiring, the one thing is this style of address to them. It depreciates their intelligence. It classes them apart from American citizenship. It does not offend them alone. It offends scrupulous Republicans who prefer to think of their party as a national one, in the appeal it takes. The renewal of "the British bugaboo" in this election was discouraged to speakers by the Republican State and National Committees. They were told there was nothing in it but harm. All but the "very thick" among their organs and speakers—and Mr. Blaine—have heeded the instruction. Mr. Blaine is not among "the very thick." His derangement of the Committees' plans was intentional. He can await with philosophy the recoil of his words. His animosity must be considerable when he can premediate the hurt of his own party to the extent of deliberately playing mountebank, the better to play marplot. Helpful as Mr. Blaine's words in rebound will be to the Democrats, the *Eagle* owes to its public the duty of remarking and rebuking his disingenuousness. He has revenged himself on those who undid him forever in Republicanism. He has probably completed the injury of his party which has closed the avenues of preferment to him forever. But dear as retaliation is and satisfactory as revenge is, they are spiritually ignoble. They are at times excusable to human nature. They are never the ornament of statesmanship, the justification of genius, or commendable to youth, by whomever indulged. Mr. Blaine had a great provocation. The greater should have been his victory over it. The extended hand should not have caught and used from the ready sleeve the descending knife.

Brooklyn Citizen (*Dem.*), *Oct.* 15.—A minor point that may be commended to the attention of any Irishman who seems in danger of being humbugged by Mr. Blaine's reference to the former oppressors of his native land is that the former oppressors of Ireland were all like Mr. Blaine, high Protectionists, and that there never has been an English Free Trader who was not a friend, and not an oppressor, of Ireland. To get square with the former oppressors of Ireland the sons of the Green Isle will have to act upon some other hypothesis than that the England of the Liberals pledged to Home Rule and perfect equality before the law is identical with the England of the Protectionist squires who ground the life out of the people in the name of Protection, and deprived the Irish people of every civil liberty in the name of Christianity.

New York World (*Dem.*), *Oct.* 15.—Mr. Blaine again abstained from any endorsement of the Republican candidate for President, and his brief speech was no more like the bugle-blasts of the Blaine of old than his party is like the Republican party of former years. The desperate device of the frightened managers in dragging Mr. Blaine momentarily into the canvass will not help their failing cause.

Boston Herald (*Ind.-Dem.*), *Oct.* 16.—Mr. Blaine finds the country prosperous, and claims that it owes its prosperity to Republican agencies, and then there is an appeal to what he calls "the Irish vote." We find in it an appeal to a supposed prejudice existing in that class of voters who have come to this country from Ireland, an appeal which does not seem to us creditable to Mr. Blaine or respectful to themselves. This class of voters have become American citizens with the rest of us. They are not different in their interests from their fellow-citizens of other nationalities who are here; they do not differ in the tests they apply to public measures from the population generally with whom they act. Mr. Blaine endeavors to make them believe that, in acting with the Democratic party, they are acting on the side of Great Britain. It is an act not worthy of a statesman, and it will fail of its aim. It addresses itself to a prejudice which does not exist to the extent of controlling political action. We have a right to expect argument from a man of Mr. Blaine's prominence when he talks to the country. There is nothing approaching argument here. There is rather an attempt to avoid argument. It assumes that the class of voters whom it addresses are to be best reached by considerations aside from argument, which, as we have said, is paying them but a poor compliment.

Fall River Herald (*Dem.*), *Oct.* 15.—Blaine, the demagogue, will never be lost in Blaine, the statesman. Has the nation ever witnessed the spectacle of a man of international fame resorting to the tricks of a mere politician in order to make votes? An appeal to race prejudices is the most reprehensible of practices, and the party which seeks power by such baseness is unworthy the support of thinking men. Truly the mighty has fallen. "Ephraim is a cake unturned; he is joined to his idols; let him alone."

New York Evening Post (*Ind.-Dem.*), *Oct.* 15.—Mr. Blaine's remarks, in fact, had all the marks of failing strength, and it seems a great pity that his friends should have allowed him to be dragged out in this way. Mr. Egan simply defended briefly his course in Chili, saying that he had briefly followed his instructions, which were, of course, admirable and highly American. The speech of the occasion was Mr. Chauncey Depew's, of which the *Tribune* says: "The audience were kept laughing during most of Mr. Depew's remarks." He eulogized the Hon. Whitelaw Reid amid roars of laughter, eulogized Mr. Egan amidst similar merriment, and made the sides of his hearers actually ache over his account of Major McKinley. The principal thing he had to say for McKinley was that he was hated in the greater part of the civilized world. "There is no Englishman so unpopular in England," said he, "no Frenchman so unpopular in France, no German so detested in Germany, there is no Italian so hated in Italy as William McKinley." The fun of this eulogy consists in the fact that it might have been bestowed on Jack the Ripper, or Ravachol, or any other human tiger. Mr. Depew, however, renders his party the immense service of preventing its absurdities from being revolting by making them ludicrous.

Detroit Free Press (*Dem.*), *Oct.* 15.—And now, just when expectation seemed about to merge in glad fruition, it is announced that the great ex-Secretary is too weak to go on the stump. He has not exactly lost his voice. He can still greet his friends and ask the time of day. But the powerful notes which are needed on the stump are no longer there. That particular part of his vocal apparatus which he had dedicated and set apart for the glorification for Harrison and of his work for the country, and, above all, for the party, is hopelessly wrecked, "like sweet bells jangled out of tune and harsh." It is a sad calamity. Aside from the grief it must be to Mr. Blaine, and, in a qualified way, to Mr. Harrison, it brings an added sorrow in its train in the ground it furnishes for the charge by the unseeking that the Blaine heart is not in the Harrison campaign. Those who know the man, who have followed his career with tender watchfulness, know better. They know how he yearns to help Harrison, and to heap coals—yea, brands—of fire on his head. But there are those who do not know this, and who are sure to seize on Blaine's failure to "stump" for Harrison as an occasion for deriding the whole notion of his loyalty to the latter.

Washington Evening Star (*Ind.*), *Oct.* 15.—Mr. Blaine's little speech will be considered in Republican quarters as meeting the requirements of the situation. It "names" President Harrison, endorses the Administration, upholds the general policy of Protection on the evidences of great national prosperity, and makes an appeal, on the ground of the Protective policy and the hostility between the English and the Irish peoples, to the Irish-American voter, commonly classed with the Democratic party. Mr. Blaine is much admired and esteemed by Irish-Americans. What the effect of his White Plains speech on this class of voters will be cannot be forecast. That it will have some effect is highly probable. Upon many voters already Republican, but lukewarm, the appearance of Mr. Blaine in the canvass to the full extent that his physical condition permits will be inspiring, not only in New York, but in a number of the other doubtful States.

New York Catholic News (*Irish*), *Oct.* 19.—An alleged spontaneous serenade to Mr. Blaine was given, and the magnetic man consented to address the farmers, who acted as tools for the G. O. P. There was nothing remarkable in it. He tried to show how the McKinley Bill had benefited everybody, especially farmers, and then he said:

> I have a word to say about the Irish vote. I see it stated that the Democrats boast of having the mass of them in their ranks this year. . . . I think I shall rely on my good friend Egan, the brilliant and successful minister to Chili, whom I felt especially glad to meet at Mr. Reid's table this evening—I think I must rely on him to intercede with his countrymen—his countrymen in a double sense—not to aid the Democratic party in lowering the standard and the wages of American labor by their potenial votes and their potential numbers.

There's a compliment to Irishmen. They have no minds of their own. They cannot discriminate between high tariff which makes the rich richer and the poor poorer. No! they must be led by the nose and obey the orders of a Republican office-holder appointed to lead them. Patrick Egan, the Minister to Chili, is assigned to lead the Irish to the polls. In spite of Mr. Blaine's assertion there are Irishmen who have a habit of refusing to be led by the nose, and will ask questions before voting.

THE SENATE.

Washington Evening Star (*Ind.*), *Oct.* 13.—Chairman Carter's expressed fears respecting the Senate, in connection with recent Democrotic claims that the Senate was to be won by the result of the fall elections, call public attention to a matter that has been canvassed less than any feature of the campaign, but which is of as much importance as any other whatever. On the complexion of certain Legislatures now Republican or Republican at the time of the choosing of the last Senator from the State in question depends the political character of the United States Senate after March 4, 1893. The terms of 29 Senators expire on March 3, 1893. Of these

18 are Republicans and 11 Democrats. Every Democrat except possibly three is reasonably certain of reëlection or to be succeeded by a Democrat. These three are Messrs. Faulkner of West Virginia, Gray of Delaware, and Turpie of Indiana. Strictly speaking, there is only a bare possibility in the case of Delaware, and little more in the other instances. Before the recent Southern elections North Carolina, Tennessee, West Virginia, and old Virginia were all a field for the opposition to the Democrats. While the Democrats are thus well off the Republicans in their eighteen States have absolute or reasonable certainty in ten States only. These are, and are now represented by, respectively: Rhode Island, Mr. Aldrich; Washington, Mr. Allen; Massachusetts, Mr. Dawes; California, Mr. Felton; Maine, Mr. Hale; Connecticut, Mr. Hawley; Vermont, Mr. Proctor; Pennsylvania, Mr. Quay; Ohio, Mr. Sherman; Wyoming, Mr. Warren. The eight doubtful Republican seats are those of Messrs. Casey of North Dakota; Davis, Minnesota; Hiscock, New York; Paddock, Nebraska; Sanders, Montana; Sawyer, Wisconsin; Stockbridge, Michigan; Stewart, Nevada. Some of these are nearly sure to change the politics of their Senators. The probabilities are that the Democrats will almost certainly carry the New York Legislature and choose the United States Senator, and they have the better chances, as matters now stand, in one or two of the Western States. In the Nevada contest, while a nominal Republican is sure to be elected, if the Legislature prefers Senator Stewart to Mr. Bartine the Democrats will have the substantial fruits of victory. The left-over Senate, omitting Senators elected or to be elected before the 4th of March next, will stand—Republicans, 29; Democrats, 28; Farmers' Alliance, 2. The present Republican majority over Democratic and Alliance Senators is six. The net loss of three seats will tie the Senate and cause the Vice-Presidential contest to determine the political complexion of that body, if the Alliance Senators act with the Democrats.

CHARACTER OF THE CAMPAIGN.

Boston Transcript (*Ind.-Rep.*), *Oct.* 15.—Emerson has somewhere in the course of his writings drawn a picture of the antithesis between the calm serenity and power of nature moving in mighty processes for great ends and the fidgety activity of common-place politics. He pictures the dark vast sky as asking of some heated agitator coming out of a caucus, "Why so hot, little man?" Emerson did not mean to discourage men from taking part in politics, for he did not neglect his political duties himself and he had deep and earnest convictions. It was only the fidgety, fussy noisiness with which it was once thought necessary to carry on a campaign that moved him to indulge in his humor in describing nature's grand imperturbability while the little man grew heated in discussions that were designed to demonstrate his capacity for talking. In the present campaign the little man is remarkably cool and collected, because the larger methods of discussion and the calmer mood of popular consideration of the issues leave him no opportunity for talking himself into notoriety and perspiration. A "campaign of education" has become almost a joke in its suggestion of stump speakers endeavoring to educate people to believe that the other side is wholly corrupt and entirely malicious. Yet there are campaigns that really are national educational processes, and the present is one of them. There is little "marching," and less shouting. The streets of our cities are not made bright as noonday with the glare of torches. The brass bands get only a very few engagements, and the drum corps have hard work to drum up business. Yet, despite the absence of these accustomed demonstrations of political earnestness, the campaign is in earnest. The rallies whenever a man who has anything to say is billed to speak are crowded. People talk over what is said on their way to their homes, and in their homes. The tariff issue is not a thing for children, nor for boys eager to put on campaign uniforms and join the battalions. That issue is one that profoundly interests grown men and women; its discussion to many of them is the discussion of how much butter there shall be on their bread hereafter. In this mood the audiences at rallies demand facts, and are not disposed to be contented with oratory alone. The mood of the people disposes them to come out at the polls rather than to come out in street processions, and we shall not be astonished if the vote is heavy, and the decisive majority in the nation small.

THE HARRISON ADMINISTRATION AND FOREIGN AFFAIRS.

Baltimore American (*Rep.*), *Oct.* 15.—Not the least among the achievements of the Administration is the success of the negotiations for the meeting of an International Monetary Congress to adjust, if it be possible, the ratio between gold and silver, so that both metals can be used with safety as a basis for the currency of the world. The Conference will meet next month, and it will be inspired by a sincere desire to solve the silver problem. This is the result of practical statesmanship, and contrasts so strinkingly with the abortive efforts of Mr. Cleveland, during the four years when the Democrats were in control of the Government, that it is difficult to account for the infatuation which induced the Democrats to nominate Mr. Cleveland again. Not an act of the latter can be pointed to which can be honestly said to evince statesmanship, or to reflect credit upon the country. Nothing whatever was done during his term of office in any of the departments to advance the material interests of the people, if the continuation of the naval policy of the Republican party by Secretary Whitney be excepted; and in every difficulty which arose with foreign Governments Mr. Cleveland was so painfully inadequate to the occasion as to cause the deepest humiliation in the bosom of every patriotic American citizen. The Samoa incident, the Bering Sea dispute, the fisheries treaty, and the controversy over the exclusion of our agricultural products from Germany, France, and Great Britain, were all handled in such a timid and bungling manner as to dishearten the public, and distinctly lower the tone of American citizenship abroad. The change wrought as soon as President Harrison was inaugurated was almost magical. In a few weeks graceful acquiescence in the inevitable took the place of the arrogant and bullying attitude of foreign Governments, and all controversies were expeditiously and satisfactorily arranged. Those which have arisen since have been adjusted with equal credit and firmness, and the United States stands higher to-day in the estimation of the world than ever before in history. This situation made possible the success of the negotiations for the settlement of the silver question. The Conference may not determine the relations between gold and silver, but it is very certain that it is the only practical way in which that vexatious problem can be determined.

"LEGITIMATE" CAMPAIGN EXPENSES.—There are two kinds of expenses often incurred by those who do the practical work of a political campaign. They may be classed as illegitimate and legitimate. As to the first, no honest and honorable man will admit that they are defensible. The legitimate expenses, however, are almost as bad as the others. Any great increase of them must of necessity bring in its train a host of evils. It lays a useless burden of taxation upon all the willing workers. In a political party the candidate whose friends are freely contributing their money on his behalf "feels mean" if he, also, does not contribute liberally. Now, the salaries paid to public officers in America are too meagre for such a drain. Business men are called upon to pay for the advantages which they are to gain by the election of one party or the other. This demand is directly opposed to the spirit of a free government. The blessings of a good government are for all the people, and the ordinary forms of taxation ought to pay all the legitimate expenses of the government. Men now pay election expenses out of proportion to their incomes, which their fathers never dreamed of. They would have resented the suggestion that the blessings of freedom should be purchased with such a price.—*Boston Christian Register.*

SOME OF THE MEN WHOM THE GRAND OLD PARTY HAS LOST.—The Boston *Globe* adds to the list of recent secessions from the Republican party this striking array of eminent men who have been forced to abandon it since its mission ended with the war:

Charles Sumner, Horace Greeley, Wendell Phillips, Andrew Johnson, Charles Francis Adams, James Russell Lowell, William Pitt Fessenden, Lyman Trumbull, James R. Doolittle, Neal Dow, Henry Ward Beecher, William Lloyd Garrison, Josiah Quincy, Charles W. Eliot, William Everett, Charles R. Codman, Andrew G. Curtin, Newton Booth, Henry C. Lea, Henry L. Pierce, Moorfield Storey, Francis Parkman, Horace Boies, Robert S. Rantoul, Francis A. Hobart, Ashbel P. Fitch, Alex. K. McClure, Charles A. Dana, James C. Carter, George Hoadly, D. H. Chamberlain, George W. Julian, William D. Foulke, George William Curtis, James Freeman Clarke, Benjamin F. Butler, Carl Schurz, Salmon P. Chase, David Davis, Hugh McCulloch, Thomas W. Higginson, F. W. Bird, John Quincy Adams, John P. St. John, Francis A. Walker, John M. Forbes, Robert M. Morse, David A. Wells, Edward Atkinson, R. W. Gilder, E. L. Godkin, Robert Treat Paine, John M. Palmer, Isaac P. Gray, James E. Campbell, James B. Weaver, W. M. Stewart, Bainbridge Wadleigh, Henry Lee, Winslow Warren, John F. Andrew, George Fred Williams, Sherman Hoar, Benjamin H. Bristow, W. H. Seward.

The grand old party is pretty much all skim milk nowadays.—*Boston Pilot* (*Dem.*).

HALSTEADIAN CHARACTERIZATIONS.—Murat Halstead calls Judge Cooley a "constitutional crank," Judge Gresham a "Presidential crank," and ex-Attorney-General MacVeagh a "professional crank." Shades of Republican virtue, what kind of a crank is Halstead? And what crank appellation will he give ex-Governor Jacob Dolson Cox, of Cincinnati, the stalwart Republican, the brave general, the distinguished jurist, the able statesman who has just declared for Cleveland?—*Toledo Bee* (*Dem.*).

THE LIQUOR ISSUE.

THE PROHIBITION PARTY.

Philadelphia Ledger (*Ind.-Rep.*), *Oct.* 14.—The Prohibitionists have been relegated from the third place, which they occupied in 1888, to the fourth in the campaign of 1892, their part of which they are conducting so quietly as to attract little public attention. In a certain sense the Prohibition is not unlike that of the old Free Soil party, from the loins of which sprang the present powerful and dominating Republican organization. The new party, like the old, is based upon a distinctive idea, which is social rather than political, but which can be realized only by the employment of political means. The Prohibitionists demand that the law shall prohibit the manufacture and sale of all intoxicating liquors except for use in the arts and sciences; that their use as beverages shall not have the sanction of law, as it now has in nearly all the States of the Union. The purpose of this demand, which is that of wholly eradicating the many and great evils of the liquor traffic, is considered by its supporters as not less desirable of accomplishment than that of the party of abolition to abolish slavery, but the latter intention, as has been proved, could be accomplished, and it is not believed by many of the wisest and best men of the country that the manufacture and sale of liquor can be absolutely prohibited, as proposed by the fourth party, or that it would be a good and proper thing to make such Prohibition the law of the land. The sincerity and earnestness of the Prohibitionists cannot be questioned. All that is questioned is the desirability of making

their demands law, and thus compelling every member of the community to abstain from the use of intoxicating liquors as beverages. Thus far their party has grown slowly; it has not sprung from nothing in a comparatively few years, as the Anti-Slavery party did, to great and controlling strength, and it is evidently no nearer now to the achievement of its purposes than it was when originally organized. But, though it must be confessed that it has directly failed to accomplish the object of its philanthropic founders, it has nevertheless indirectly accomplished much good. It has not prohibited the liquor traffic, but because of its efforts to do that it has indirectly restricted and regulated the sale of intoxicating liquors. The Local Option and High License laws of the country are results of the influence exerted at the polls by the Prohibitionists, and they are justly entitled to the credit of their achievements in this particular. For the restriction and regulation of the liquor traffic, however, they indignantly reject all credit; holding the manufacture and sale of liquor to be a public evil, they denounce the State for sanctioning it. They contend that nobody shall be licensed by the State to do wrong, and that all those who are legally authorized to engage in the liquor traffic are doing wrong under the broad seal of the State. The numbers of those who agree with the Prohibitionists do not increase with such rapidity as to dismay the older parties, and their influence in politics is not as much feared as it was years ago.

THE POLICY OF THE LIQUOR MEN.

New York Innkeepers' Journal, Oct. 15.—Only a month ago, in the city of Brooklyn, the State Convention [of liquor-dealers] unanimously passed resolutions embodying this expressive and determined language, plainly written and not to be misunderstood:

We represent a business interest dependent for patronage on all elements, irrespective of religious or political bias.

We appreciate the fact that we have friends in both political parties, and we are desirous of retaining the same, holding to the trite adage that it is never safe to carry all our eggs in one basket.

And it was thereupon sternly resolved,

That this Association is in no sense a political organization, but that its sole purpose is to promulgate the principles of personal liberty and protect its members against the assault of fanatics, hypocrites, and blackmailers.

And remember that this was the unanimous conclusion of the State Convention of all the liquor-dealers' associations in the State, represented by chosen delegates. As Democrats we would expect no favor from Republicans; as Republicans we could expect no favor from Democrats. As business men, having each done our duty as citizens, we can appeal to any party for consideration and justice. Political parties as constituted to-day are not as restricted in their views as they were twenty years ago. They are becoming more liberal in the body. A Democrat from a Prohibition district will vote against us every time, while a Republican from a business district will vote for justice. The trouble with our demands has been, that for some reason or other we are or have been regarded as partisans and our bills have been placed in the same category as political measures calling for party lines. It ought not be so. We simply want fair play, equal rights with other business, and we want the friendship of all legislators, no matter to which party they belong.

SOME FRIENDLY ADVICE TO INDISCREET RUMMIES.

Boston Herald (*Ind.-Dem.*), *Oct.* 13.—The *Wine and Spirit Gazette* of New York attacks Grover Cleveland because he declined to drink a glass of wine in a public position a few days since. It charges that the action is inconsistent with his professions as regards personal liberty, as expressed in his letter accepting the nomination to the Presidency. This view is singularly narrow and prejudiced. To ask or exact of a man the use of liquor is clearly not a vindication of personal liberty. It is meddling with personal liberty to them, and that in a most objectionable manner. The most that can possibly be required in the case is that a man follow his own bent or his own judgment in the manner. The liquor-dealers are a class who may well be wary of interfering in politics to procure endorsement of their business. They have been put too much on the defensive with regard to it to make it politic on their part to take this course. A war of extermination toward it is being urged by one party in the country. That party has never succeeded in obtaining control as a party in any State of the Union, but it has fixed its policy on one of the great parties of the country, and that the party that has been dominant in most of the Northern States, to a degree that the liquor business has been extensively proscribed in legislation, and even in the constitutional law of many commonwealths. This business is declared to be exceptional business by the action of the entire American people. It is regulated and restricted in law, even when it is admitted in law to exist at all. Such a business is evidently in no position to take the initiative in compelling candidates for office who appeal to the whole people to actively endorse it. If a candidate for office, in vindication of the right to personal liberty, supports the right of men to sell and to drink ardent spirit under the restrictions such as are defined in the system of licensing in vogue in many of the States, he is doing all that can be reasonably expected of him. If a man obtains this support in legislation, he obtains all that public sentiment will permit in his business. It is difficult to see how he can fail to appreciate this fact. We do not remember an instance before of open attack on a candidate because he chose to exercise his own judgment in declining to drink intoxicating liquors in public. If there is the most ordinary discretion on the part of the liquor interest, it will not be repeated. Aside from this, with a view to its own protection, the liquor trade will be as cautious as possible of interfering in politics.

CLEVELAND UNWORTHY OF THE VOTES OF TEMPERANCE MEN.

Chicago Lever (*Proh.*), *Oct.* 13.—The Democratic candidate for President seeks to make himself solid with the saloon-keepers, brewers, and distillers of the United States. He goes on record as a short-sighted opponent of all laws that look to the abolition of the saloon. By thus pandering to the most corrupt and debasing institution in American politics, Grover Cleveland descends to the low level on which his party stands and should forfeit the respect and lose the votes of every opponent of the saloon. There are many men who believe the liquor traffic should be wiped out, but who, on the tariff issue, have been inclined to vote for Cleveland. To all such we appeal. Rebuke the subserviency of the Democratic party and candidates to the saloon power. Come out from the party that is ruled by the saloon-keepers and toughs of our cities and show your independence. Vote for the only party that truly represents your views—the Prohibition party.

MISCELLANEOUS.

THE ANNIVERSARY OF THE DISCOVERY OF AMERICA.

New York Home Journal, Oct. 12.—Had the race which inhabited America at the time of its discovery been able to perfectly protect itself and to successfully resist encroachment, the colonists, harsh as their experience was, would have had an incalculably harder time, and the work of colonization upon this continent would have been by so much delayed. It is the alacrity with which forests were hewn down; cities, towns, and villages planted; the red man driven further and further west until he could be driven no further without being shoved into the Pacific, that has helped to confer upon the name of Columbus a lustre vastly surpassing all other historical heroes who labored in a corresponding line of achievement. There are a few cynics, but probably none of them are Americans, who are fond of saying that after all our country is not so very young. This is a mistake. It is extremely young to have accomplished so marvelously much. When one recollects how little the average man achieves during a life of half a century, nothing of the kind is so amazing as the growth of stupendous industries and many nationalities in the western world in the short period of eight half centuries. It would have been only fitting if, in recognition of this marvelous development, every dwelling-place in that western world, from the highest point in Alaska to the lowest in Terra del Fuego, had put forth its individual emblem and insignia. As matters are it is interesting to note that not in the grand thoroughfares alone, but in many a small and obscure by-street, flags and banners declare that the woolcomber's son is no stranger to the inhabitants, since a tribute, however small, was deemed better than no tribute at all. Perhaps nothing can so deepen our appreciation of the work of which North and South America have for four centuries been the occasion and the scene, than the endeavor to picture to ourselves the social panorama those continents will present four hundred years from now. Astronomers tell us that a certain constellation, whose stars at present make angles with each other, will, ten thousand years hence, make one straight line. We shrink appalled from these cosmic calculations, which apply unerring arithmetic to suns, distances, motions and futurity. But we are hardly less appalled when we attempt, in imagination, to coördinate the innumerable forces which, during the centuries to come, will bring generation after generation into play upon the world Columbus found, in the republic Washington founded.

Boston Advertiser, Oct. 13.—Stolid, not to say stupid, must be the mind and heart that feel no thrill at this epoch. So mighty a theme of thought is rarely afforded. So wide a sweep of retrospect is seldom furnished by a single commemoration. It is indeed a "majestic parenthesis of time" that is included between these dates, 1492–1892. The four centuries over which the eye of contemplation looks back have been big with human achievement, portentous in their bearing on the destiny of mankind. Imagine them blotted out, what an awful blank would remain! Consider what inventions, discoveries, advancements these 400 years have wrought and witnessed. Try to reckon up the sum of their contributions to civilization, Christianity, liberty. Compare the state of common life to-day with what that state was when Christopher Columbus stepped from shipboard to seaboard that 12th of October, 1492. Because the theme is too stupendous for any complete and comprehensive grasp, take it in any single detail. Let science be the test, for instance. What is the difference between the total of verified knowledge then and now as regards the solar system, or geography, or natural philosophy, or chemistry, or even mathematics, the most ancient of sciences? And it must not be forgotten, in any attempt to estimate the world's debt to Columbus, that the addition of vast regions to the known globe was by no means the whole of what he did. From his achievement, directly in consequence of it, there came into being a new life of the intellect. All profound historical students agree in this. That discovery awoke the nations out of sleep. Columbus opened not only a pathway to the west, but a gateway from the Middle Ages into ages of ever augmenting enlightenment. No sooner were the tidings of what had been done and discovered spread abroad than humanity *en masse* began to bestir itself, to shake itself, to put off its lethargy and gird up its loins.

Providence Journal, Oct. 14.—It was something practical, it must be admitted, to increase

by one-half the accessible surface of the earth. That postponed for untold ages the time when the earth's population would become too great for its means of subsistence; it furnished not alone a new and even yet unfilled field for the homes and enterprises of a surplus population, but it also gave to the ships and sailors that fruitless wars had called into existence a nobler and more profitable occupation in carrying emigrants and planting on these shores the European stock from which our present population is descended, or of which it is made up. But it is not alone as a nursery in which to raise a numerous offspring that America has been of practical and pecuniary value to Europe, It has also been a vast treasure house, at first to be plundered, and in more modern times to be drawn upon in the ordinary process of trade. Desire for the precious metal was, of course, the main stimulus for the early American voyagers; and, though their extravagant hopes were disappointed, the supplies they obtained here, even in the first few years, added immensely to the accumulations which Europe already possessed, while the subsequent additions resulting from the application of modern science and enterprise to the mines have been the most extensive in the history of the world. But this contribution to the possessions of the world would, of course, count for comparatively little beside, for example, the humble potato, in which America has added an article of enormous value to the supply of human food, or Indian corn, which the world has not yet begun to get all the value of, or cotton, which, from originating in Asia, has now become a characteristic American crop, or petroleum, in which we have given the world a new and cheap material for artificial light. When we add to such fruits of the earth as these the products of the unparalleled inventiveness that has developed on the American continent—the cotton gin, the application of steam to navigation, the electric telegraph, the telephone, the electric light and all the rest of such inventions and improvements—it is evident that the list which we could make of the contributions of America to the world would have a practical pecuniary value of inconceivable magnitude. We may say, of course, that all these things might have been acquired even if America had remained undiscovered, but obviously their development would have been slower and more difficult in any other than a newly settled continent, with its new modes of life favorable to the inventive genius.

THE EDISON PATENT.

Electrical Review (*New York*), *Oct.* 15.—After many years the inventor is placed in full possession of his own creation, for to Mr. Edison more than any other undoubtedly belongs the honor of creating the industry of incandescent electric lighting. It is unfortunate that the legal processes of sustaining or defeating a patent are so slow. The contest just concluded has been fought for seven years, during which rival companies have invested heavily in incandesence lighting, believing, with what Judge Wallace thought was good warrant, that the patent was too uncertain in meaning to be given the scope claimed for it by its friends. Unhappily, the same charge might be laid with more or less force at the door of every broad patent. The draughtsman of a claim is confronted by two difficulties. If he makes it too broad, the patent is void; if too narrow, the patent is worthless. In either case, his client's rights are forfeited. Confronted by Scylla on one side and Charybdis on the other, he steers between as best he can. It is utterly impossible for the human mind to anticipate all ramified by-ways of future infringers. This predicament accounts for much of the alleged vagueness of patent claims. It is simply a selection of terms of definition sufficiently elastic to bear a little shaping at the hands of the Court. The word "filament" has proven to be a term of this character. In the light of Mr. Edison's great contributions as a pioneer of the art, it might be said those who ignored his patent did so wilfully—his equities in the case were strong; but on the other hand the prior state of the art had shown burners of various degrees of thickness—some of which might have been logically described as filaments, thus throwing a cloud over the patent which rendered its ultimate triumph doubtful. There is a cure for these difficulties; if the fate of a patent could be definitely settled in a year—and it ought to be—all business dependent upon patents would be put upon a firm basis, invention would be stimulated by the promise of quick reward, the Courts would be relieved, the infringer could apply his energy in more useful work, and increased prosperity would result all around. So far as the general public is concerned, the decision will doubtless not be felt. The light will be just as cheap and just as good. Whether the rival types of lamps will be made at an Edison factory or licenses will be given to the several makers remains to be seen. The Edison Company or its assignees will pocket some dividends and those who, believing the patent worthless, went into the lamp business, will resign themselves to the situation. In about four years, at most, the patent will expire and the making of lamps, so far as this patent is concerned, will be public property.

MRS. HARRISON'S ILLNESS.

New Orleans Picayune, *Oct.* 15.—There is a widespread, a universal sentiment of sympathy and affectionate solicitude for the lady of the White House. Mrs. Harrison has for some time been suffering from the insidious attacks of that pitiless ravager of health, pulmonary consumption. She has wrestled with the terrible disease, and her friends have hoped everything good for her. But the truth is forcing itself upon her physicians, upon her nearest and most devoted friends that resistance is in vain, that her condition is well-nigh hopeless. A woman of high moral qualities and endowed with many social and intellectual gifts, as the lady of the White House Mrs. Harrison had gained a large measure of the regard and respect of the American people. But not even august rank and admirable endowments could have won for her the universal sympathy, the tender pity, the loving consideration which her sufferings, so patiently borne, her enforced deprivation of every social pleasure and privilege, so meekly endured, have aroused in the hearts of the American people. After all, suffering is that touch of nature that makes the whole world kin. It is not to the "first lady of the land" that all this loving homage goes out, but to the white and fragile woman wrestling with death with the courage of a Christian, with the faith and confidence of a martyr at the stake, but not forgetting all the tender and precious affections which belong to true womanhood, that wonderful womanhood which at one and the same moment can be so near to heaven, so closely in harmony with angelic beings, and yet clinging fondly to all that is purest and best in human love. It is only in trouble that men find their friends, and even to those in rank and power the revelations of human sympathy are often surprising. But sympathy is sweet to the sufferer, and in the hour of his bitter adversity, the President of the United States will be supported by the consciousness that he has the profound regard of the great American people.

THE MAYBRICK CASE.

Baltimore American, *Oct.* 17.—It is unfortunate for Mrs. Maybrick, at present under a life sentence in an English prison for the alleged murder of her husband, that Mr. Stead should have so conspicuously championed her cause. Mr. Stead, though an able writer, is indiscreet, and he has been so thoroughly identified with causes not approved by the majority of the English people, that his influence in behalf of a cause or a person is apt to do more harm than good in quarters where the unfortunate woman must look for relief. He is not a persona grata with either political party, and no matter how meritorious a cause may be, prudence dictates that its advocates should not be offensive to those who have the deciding voice. Mr. Stead makes a false start. He lugs in an alleged death-bed confession of a man in South Africa. There is not even an air of plausibility in this threadbare device. The case was thoroughly investigated when Mrs. Maybrick was tried, and there was not a suggestion of a third party. The real grounds for official interference and the release of Mrs. Maybrick are that she was tried by a crazy Judge, who charged directly against her in the most partisan and, it must be added, the most illogical fashion, and practically forced the jury to find a verdict of guilty. The Judge was shortly afterwards removed from the bench for very plain manifestations of insanity, and his conduct during the Maybrick trial was the strongest plea for his removal. The main point in Mrs. Maybrick's defense was that the medical evidence offered by the Crown did not show that her husband died of arsenical poisoning. The physicians threw grave doubts upon this theory, some of them going so far as to admit that he could have died, and probably did die, from natural causes. The corpus delicti was not proven, and it is morally certain that if Justice Stephen had been removed from the bench before instead of after Home Secretary Mathews passed upon the case, Mrs. Maybrick would have been set free, instead of having the sentence of death commuted to imprisonment for life. There is no need of the introduction into the case of a mythical death-bed confession. Such a device must weaken an otherwise strong appeal to the new Home Secretary. Nor is the advocacy of Mr. Stead likely to be of much assistance to the friends of Mrs. Maybrick. Dramatic posing, for which Mr. Stead is famous, is altogether out of place. Mrs. Maybrick should be released because she did not have a fair trial, and because there was not sufficient evidence that the crime of murder had been committed. The British Government, by refusal to release her, lays itself open to a very unpleasant suspicion. Many thousands, both in the United States and Great Britain, will believe the refusal to be actuated by prejudice.

IMPROPER ADVERTISEMENTS.

British Medical Journal, *Oct.* 1.—We are very well aware of the difficulties which surround the censorship of advertisements. We have almost weekly experience of them. Not only are large classes of advertisements systematically rejected by us, so that they have ceased to be offered, but even with the knowledge of the principles of censorship which we adopt, ingeniously adapted variants come habitually under notice in which it requires a good deal of vigilance to detect covered infractions of ethical rule. The rejection involves the sacrifice of many hundreds, nay, in all of some thousands, a year of income from an always flowing Pactolian stream. But it is surely a duty which all those who aspire, and justly aspire, in their own columns to be leaders of public opinion, guardians of public morality, and reformers of abuse owe to the dignity and worth of their obiquitous and powerful influence. The press, it has been repeatedly said of late, is developing new powers and forming an "estate" which grows continually in greatness in the State. It is sometimes declared to be largely assuming the functions of the pulpit and the platform. It leads crusades with fervor and sincerity, it puts social purity, benevolenee, personal honor, physical and mental progress in the foreground of its programme. This in the editorial columns; but a few shillings or a few hundred pounds often purchase admission to another part of the paper for thinly veiled garbage, palpable, monstrous, and mischievous lying and hardly concealed plots for defrauding, terrifying, and making miserable the unhappy victims of a system of mental intimidation and deception.

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

Beaufort (Jane). *Belgravia*, London, Oct., 18 pp.

Carnegie (Mr. Andrew)—The Typical American Employer. *Blackwood's*, Edinburgh, Oct., 18 pp.

Columbus (Christopher). Prof. Frank J. Webb, Jr. *A. M. E. Church Rev.*, Oct., 9 pp.

Godin (Jean Baptiste Andre). E. E. Hale. *Lend-A-Hand*, Oct., 12 pp.

Magee (Archbishop). Archdeacon Farrar, D.D. *Contemp. Rev.*, London, Oct., 13 pp.

Rutherford (Lewis Morris). John K. Rees. *Astronomy and Astro-Physics*, Oct., 8½ pp.

Whittier (John Greenleaf). *Lyceum*, Dublin, Oct., 1½ pp.

EDUCATION, LITERATURE, ART.

Architecture (Some New England). A. G. Hyde. *Macmillan's*, London, Oct., 8 pp.

Classics (the), a Teacher of, Reflections of. Prof. Isaac Flagg. *School and College*, Oct., 10 pp.

Education for the Masses. A Symposium. E. Moore, J. C. Corbin, B. K. Sampson, Prof. Daniel B. Williams. *A. M. E. Church Rev.*, Oct., 21 pp.

Educational Institutions, The Church's Need of, in the West. The Rev. F. M. Porch, A.M. *Luth. Quar.*, Oct., 10 pp.

Etching, The Art of. Nicholas Shiels. *Merry England*, London, Oct., 14 pp. Descriptive.

Eton (Old) Days, Stories of. C. Kegan Paul. *XIX Cent.*, London, Oct., 10 pp.

Fez, The University of, To-day. Stephen Bonsal. *Fort. Rev.*, London, Oct., 15 pp. With Map. Descriptive of the Kairouin University of Fez.

French Literature, The Essential Characteristic of. Ferdinand Brunetière. *Fort. Rev.*, London, Oct., 14 pp.

Herbatian Literature in English. I. J. J. Findlay, Recently Head-Master of Wesley College, Sheffield, England. *School and College*, Oct., 9 pp.

Hugo (Victor): Notes of Travel. A. C. Swinburne. *Fort. Rev.*, London. Oct., 8 pp.

Huxley's (Mr.) Controversies. Frederic Harrison. *Fort. Rev.*, London, Oct., 21 pp. Critique on *Essays Upon Some Controverted Questions.*

Irish Literature: Its Origin, Environment, and Influence. George Sigerson, M.D. *Contemp. Rev.*, London, Oct., 20 pp.

Laboratory (The) in the School. La Roy F. Griffin. *School and College*. Oct., 8 pp.

Literary Tramps. *Macmillan's*, London, Oct,, 6 pp.

Mathematics as a Part of a Course of Liberal Culture. Prof. Joseph J. Hardy. *School and College*, Oct., 9½ pp.

Oxford, Three Centuries of. *Macmillan's* London, Oct., 9 pp.

Raphael. Walter Pater, *Fort Rev.*, London, Oct., 12 pp. A Lecture delivered to the University Extension Students, Oxford.

Reviews (Our Weekly). W. Earl Hodgson. *Fort. Rev.*, London, Oct., 9 pp. Refers to the great English Weekly Reviews.

Salons (The) of the *Ancien Régime*. Mrs. D'Arcy Collyer. *XIX Cent.*, London, Oct., 16 pp. Descriptive.

Song of Roland (The) and the Iliad. Andrea Lang. *Nat. Rev.*, London, Oct., 11 pp.

Stage (the), Some Misconceptions About. Henry Irving. *XIX Cent.*, London, Oct., 7 pp.

University Extension in England. Harriet Stanton Blatch. *University Extension*, Oct., 8½ pp.

Words: Their Rise and Fall. Philip Kent. *Nat. Rev.*, London, Oct., 7 pp.

POLITICAL.

American History, Lessons of: A Reply. Prof. T. Raleigh. *Contemp. Rev.*, London, Oct., 9 pp. In answer to Albert Shaw in September *Contemporary*.

Canadian Institutions, The English Character of. J. G. Bourinot, I.L.D., D.C.L., Clerk of the Canadian House of Commons. *Contemp. Rev.*, London, Oct., 19 pp.

China, The Peerage in. *Cornhill*, London, Oct., 9 pp.

India's Demand for a Gold Currency. Clarmont Daniell. *Blackwood's*, Edinburgh, Oct., 18 pp.

McKinleyism and the Presidential Election. Robert Donald. *Contemp. Rev.*, London, Oct., 16 pp.

Negro (The) in the Present Campaign. Frederick Douglass. *A. M. E. Church Rev.*, Oct., 12 pp.

Parliament, The Rectification of. *Lyceum*, Dublin, Oct., 5 pp. Suggestions as to the means of securing a representative character to the prospective Irish Senate.

Persian Problem (The). *Blackwood's*, Edinburgh, Oct., 12 pp.

Pope (the), The Policy of. *Contemp. Rev.*, London, Oct., 21 pp.

Republican Party Platform. T. Thomas Fortune. *A. M. E. Church Rev.*, Oct., 6 pp.

Russia and China. R. S. Gundry. *Fort. Rev.*, London, Oct., 13 pp.

Silver and Indian Finance. Samuel Montagu, M.P. *Fort. Rev.*, London, Oct., 7 pp. The question of gold and silver in its relation to affairs in India.

Tory Party (the), The Future of. Francis R. Y. Radcliffe and "An Old-School Tory." *Nat. Rev.*, London, Oct., 15 pp.

Union (the), Readjustment of: The Nationalist Plan. J. E. Redmond, M.P. *XIX Cent.*, London, Oct., 15 pp.

RELIGIOUS.

Catacombs (the Roman), The Church in. The Rev Prof. Junius B. Fox, Ph.D. *Luth. Quar.*, Oct., 12 pp.

Christian Worship. An Historical Sketch. G. U. Wenner, D.D. *Luth. Quar.*, Oct., 37 pp.

Christianity, The Ethical Aim of. M. Valentine, D.D. *Luth. Quar.*, Oct., 14 pp.

Church Union, The True Bond of. The Rev. J. M. Cromer, A.M. *Luth. Quar.*, Oct., 16 pp.

Humanity of the Spiritual Life. Thomas P. Bailey, Jr., Ph.D. *Christian Thought*, Oct., 8 pp.

Intermediate State (The). The Rev. W. F. Ulery, A.M. *Luth. Quar.*, Oct., 10 pp.

Job, the Book of, Ethical Teaching of. Concerning the Conduct of God Towards Man. The Rev. Anson P. Atterbury. *Christian Thought*, Oct., 13 pp.

Liberty (The) of a Christian Man. The Rev. A. G. Voigt. *Luth. Quar.*, Oct., 8 pp.

Lutheran Church (Our) a Missionary Church. Prof. L. A. Gotwald, D.D. *Luth. Quar.*, Oct., 19 pp.

Moses: His Life and Its Lessons—Service. The Rev. Mark Guy Pearse. *Preacher's Mag.*, Oct., 4½ pp.

Reformation (The) and Civil Liberty. David H. Bauslin, D.D. *Luth. Quar.*, Oct., 15 pp.

Rothe (Richard) and Social Theology. Prof. A. B. Curtis. *Christian Thought*, Oct., 10½ pp.

Sermon on the Mount. The *Preacher's Magazine* Union for Biblical and Homiletical Study. VI. The Rev. Prof. R. W. Moss. *Preacher's Mag.*, Oct., 5 pp.

SCIENCE AND PHILOSOPHY.

Aerial Navigation, Progress In. Hiram S. Maxim. *Fort. Rev.*, London, Oct., 12 pp.

Astronomical Photography with Commercial Lenses. Wm. Harkness. *Astronomy and Astro-Physics*, Oct., 8 pp. Answers inquiries in reference to the work.

Cholera and Our Protection Against It. Dr. Ernest Hart, Chairman of the National Health Society. *XIX Cent.*, London, Oct., 20 pp.

Columbus, Where Did He First Land in 1492? His Excellency Sir Henry A. Black, K.C.M.G. *XIX Cent.*, London, Oct., 17 pp. With Map.

Comets, Some Additional Points Relating to. George W. Coakley. *Astronomy and Astro-Physics*, Oct., 9 pp.

Curtis (George William). William C. Winslow. *Biblia*, Oct., 1½ pp. Points out especially his appreciation of the work of the Egypt Exploration Fund.

Darwinism, Recent Modifications of. Joseph Cook, LL.D. *Christian Thought*, Oct., 10 pp.

Equality. David G. Ritchie. *Contemp. Rev.*, London, Oct., 6 pp. What is equality?

Heat-Wave (The Recent). Sir R. S. Ball, LL.D., F.R.S. *Contemp. Rev.*, London, Oct., 11 pp.

Jupiter, Recent Observations of—The Great Red Spot and Its Changes. E. E. Barnard. *Astronomy and Astro-Physics*, Oct., 3 pp.

Mars. Wm. H. Pickering. *Astronomy and Astro-Physics*, Oct., 7 pp. Illus.

Mars, Observations of, at the Halstead Observatory, Princeton, N. J. Prof. C. A. Young. *Astronomy and Astro-Physics*, Oct., 4½ pp. Illus.

Mars, Observations of, at the Washburn Observatory. Geo. C. Comstock. *Astronomy and Astro-Physics*, Oct., 2 pp.

Mars, Preliminary Remarks on the Observation of, 1892, with the 12-in. and 36-in. Refractor of the Lick Observatory. E. E. Barnard. *Astronomy and Astro-Physics*, Oct., 7½ pp. Illus.

Mars, The Mount Hamilton Observation of, June-August, 1892. Edward S. Holden. *Astronomy and Astro-Physics*, Oct., 8 pp. Illus.

Nephritis (Interstitial). W. O. Bridges, M.D. *Southern Med. Record*, Oct., 10 pp.

Nova Aurigæ, Recent Observations of. W. W. Campbell. *Astronomy and Astro-Physics*, Oct., 7 pp. Illus.

Oriental Congress (the), Notes from. The Rev. Camden M. Cobern, Ph.D. *Biblia*, Oct., 6 pp. The Ninth International Congress of Orientalists.

Photo-Electric Cells. G. M. Minchin. *Astronomy and Astro-Physics*, Oct., 3½ pp.

Saturn (The Planet) and Its Satellites. Wm. H. Pickering. *Astronomy and Astro-Physics*, Oct., 4 pp.

Sexual Hypochondriasis. C. Evans Johnson, M.D. *Southern Med. Record*, Oct., 6 pp.

Stars, The Spectra and Proper Motion of. W. H. S. Monk. *Astronomy and Astro-Physics*, Oct., 2 pp.

Theosophy and the Theosophical School. R. K. Potter. *A. M. E. Church Rev.*, Oct., 4 pp.

SOCIOLOGICAL.

Anglo-Saxon Race (the), The Boasted Inherent Superiority of, On Trial, With the Universally Authoritative Acknowledgment of the Unique Ethiopian Race. William Walroud Moe. *A. M. E. Church Rev.*, Oct., 8 pp.

Census (the), Some Facts from. *Lyceum*, Dublin, Oct., 2 pp.

Coal Trade (the), The Rise of. Robert L. Galloway. *Contemp. Rev.*, London, Oct., 10 pp.

Crime, The Detection of. A. C. Opie. *Merry England*, London, Oct., 23 pp. A study of famous cases.

English Agriculture, The Ruin of. P. Auderson Graham. *Nat. Rev.*, London, Oct., 11 pp.

French Province (A), in the 17th Century. D. Sampson. *Macmillan's*, London, Oct., 8 pp. Glimpses of 17th Century life in a secluded part of France, from the journal of Abbé Fléchier.

Housekeeping-Schools. Mrs. Priestly. *XIX Cent.*, London, Oct., 18 pp. Description of schools of housewifery.

Inventions and Patents, Relation of, to Civilization. Lemuel W. Serrell. *Christian Thought*, Oct., 12 pp.

Israel, The Message of. Julia Wedgwood. *Contemp. Rev.*, London, Oct., 11 pp. The message of the Hebrew race to mankind.

Land, Experiences in Allotting. E. J. Gay. *Lend-A-Hand*, London, Oct., 11 pp. Experiences among the Nez Perce Indians.

Land-Mortgage, State Control of, in Ireland. *Lyceum*, Dublin, Oct., 5½ pp. The abuse of the mortgage; suggests reforms, etc.

Lessons of a Decade. T. W. Russell, M.P. *XIX Cent.*, London, Oct., 13 pp. Drawn from the Report of the Irish Census Commission.

Manners, Morals, and Female Emancipation; Being a Familiar Letter From a Woman of Quality. *Blackwood's*, Edinburgh, Oct., 7 pp.

Sharada Sadan (The), in a Home of Its Own. Mrs. M. B. Denning. *Lend A-Hand*. Oct., 4 pp. The institution for Hindu widows, the work of Pundita Ramabai.

Somerset (Lady Henry), A Personal Word from. *Lend-A-Hand*, Oct., 2 pp. Extract from annual address to the delegates and members of the British W. T. A.

Tenement-House Evil (The). R. Fulton Cutting. *Christian Thought*, Oct., 12 pp.

Trades Union Congress and Rocks Ahead. T. R. Threlfall. *XIX Cent.*, London, Oct., 8 pp.

Trades Union Congress (The). The Trend of Trades Unionism. H. W. Massingham. *Fort. Rev.*, London, Oct., 8 pp.

Trade Unions, The Coercion of. Clementina Black. *Contemp. Rev.*, London, Oct., 8 pp.

Venice (Ancient), Society in. Charles Edwardes. *Nat. Rev.*, London, Oct., 17 pp.

UNCLASSIFIED.

Canada, A Summer in. II. A. M. Macleod. *Dominion Illus. Mag.*, Montreal, Oct., 6 pp.

Canada (Northern), The Barren Ground of. W. Basil Worsfold. *Fort. Rev.*, London, Oct., 14 pp. Descriptive.

Columbus: His Story and His Country. Gaetano Verdi. *Demorest's Mag.*, Nov., 10 pp. Illus.

Columbus, The Boyhood and Youth of. Richard Davey. *Nat. Rev.*, London, Oct., 14 pp.

Etna (Mount). *Cornhill*, London, Oct., 19 pp.

Football Mania (The New). Charles Edwardes. *XIX Cent.*, London, Oct., 10 pp.

French Colony (A). The Countess of Jersey. *XIX Cent.*, London, Oct., 12 pp. Descriptive of New Caledonia.

Gamekeepers. T. E. Keibel. *Nat. Rev.*, London, Oct., 11 pp.

Government House (The Old), Montreal. I. Gerald E. Hart. *Dominion Illus. Mag.*, Montreal, Oct., 8 pp. Illus. Historical and Descriptive.

Guiana Forest (the), Day and Night in. James Rodway. *Longman's*, London, Oct., 10 pp.

Gunflints, The Making of. P. Anderson Graham. *Longman's*, London, Oct., 9 pp.

Jamaica Vistas. II. Wolfred Nelson. *Dominion Illus. Mag.*, Montreal, Oct., 8 pp. Illus. Descriptive.

Masonic Sisterhoods. *Lyceum*, Dublin, Oct., 4 pp. Descriptive of these organizations to show that they antagonize religion.

Mount Everest, Can It Be Ascended? Clinton T. Dent. *XIX Cent.*, London, Oct., 10 pp.

Mushrooms and Their Nearest Relations. II. E. M. Hardinge. *Demorest's Mag.*, Nov., 7 pp. Illus.

Nuts and Nut-Crackers. Phil Robinson. *Contemp. Rev.*, London, Oct., 8 pp. A paper on squirrels, dormice, etc.

Orchids, A Thanksgiving for. Frederick Boyle. *XIX Cent.*, London, Oct., 12 pp. An article on orchids.

Books of the Week.

AMERICAN.

A Book of Cheerful Cats and Other Animated Animals. J. G. Francis. Century Co. Cloth, $1.

Addison's Criticisms on Paradise Lost. Edited by Albert S. Cook. Ginn & Co., Boston. Cloth, $1.10.

Ascension and Heavenly Priesthood of Our Lord. William Milligan, D.D. Macmillan & Co. Cloth, $1.75.

Babylon and Nineveh. Through American Eyes. Sullivan Holman M'Collester. Universalist Pub. House, Boston. Cloth, 75c.

Berkleys (The) and Their Neighbors. Molly Elliot Seawell. D. Appleton & Co. Paper, 50c.

Bible (the), How God Inspired. Thoughts for the Present Disquiet. J. Patterson Smythe. James Pott & Co. Cloth, $1.

Cheap-Money Experiments in the Past and Present. Century Co. Cloth, 75c.

Children: Their Models and Critics. Auretta Roys Aldrich. Harpers. Cloth, 75c.

Christ, Pleas and Claims for. The Rev. Henry Scott Holland, M.A., Canon and Precentor of St. Paul's. Longmans, Green, & Co. Cloth.

Church (The) in Relation to Scepties: A Conversational Guide to Evidential Work. The Rev. Alex. J. Harrison, B.D. Longmans, Green, & Co. Cloth, $2.25.

Eucharist (The Holy): The Highest Act of Christian Worship. Treated in a Series of Essays by Various Authors. Edited, with a Preface, by the Rev. Robert Linklater, D.D. Longmans, Green, & Co. Cloth.

Fairy Book (The Green). Edited by Andrew Lang. Longmans, Green, & Co. Cloth, Illus., $2.

Faith-Healing, Christian Science, and Kindred Phenomena. The Rev. J. M. Buckley, D.D. Century Co. Cloth, $1.25.

Giovanni and Other Children Who Have Made Stories. Mrs. F. H. Burnett. Charles Scribner's Sons. Cloth, $1.50.

God's Fool. A Koopstad Story. Maarten Maartens. D. Appleton & Co. Cloth, $1.25.

Independent (The) in Politics. The Hon. John A. Taylor. D. Appleton & Co. Paper, 10c.

Ivory Gate (The). A Novel. Walter Besant. Harpers. Cloth, $1.25.

Jesus, The Teaching of. Hans Hinrich Wendt, D.D., Prof. of Theology, Heidelberg. Translated by the Rev. John Wilson. Charles Scribner's Sons. Vol. II. Cloth, $2.50.

Marse Chan. A Tale of Old Virginia. Thomas Nelson Page. Charles Scribner's Sons. Cloth, Illus., $1.50.

Moral Questions in Politics. The Rev. John C. Kimball. D. Appleton & Co. Paper, 10c.

Oregon Trail (The). Sketches of Prairie and Rocky Mountain Life. Francis Parkman. Little, Brown, & Co., Boston. Cloth, Illus., $4.

Persia and the Persian Question. The Hon. George N. Curson. Longmans, Green, & Co. 2 vols. Cloth, Illus., $12.

Poems of Rod and Gun. Ernest McGaffey. Charles Scribner's Sons. Cloth, Illus., $1.75.

Quakers in Pennsylvania. Albert C. Applegarth. Johns Hopkins University Studies in Historical and Political Science. Johns Hopkins Press, Baltimore. Paper, 75c.

Stirring the Eagle's Nest. And Other Practical Discourses. Theodore L. Cuyler, D.D. Baker & Taylor Co. Cloth.

St. Peter and the First Years of Christianity. Abbé Constant Fouard. Translated by George F. X. Griffith. Longmans, Green, & Co. Cloth, $2.

Tennyson, The Poetry of. Henry Van Dyke, D.D. Charles Scribner's Sons. Cloth, $2.

Tennyson, Ruskin, Browning, Records of. Anne Thackeray Ritchie. Harpers. Cloth, Illus., $2.

The Love of the World. A Book of Religious Meditation. Mary Emily Chase. Century Co. Cloth, $1.

Tom Clifton; Or, Western Boys with Grant's and Sherman's Army. Warren Lee Goss. Thomas Y. Crowell & Co. Cloth, Illus., $1.50.

Washington (General), Itinerary of, from June 15, 1775, to December 23, 1783. W. S. Baker. J. B. Lippincott Co., Phila. Cloth. $2.50.

Woodman (The). Quesnay de Beaupaire. Harpers, Cloth, $1.

Current Events.

Wednesday, October 12.

The Triennial Congregational Council convenes in Minneapolis.....The Episcopal General Convention debates the question of an excursion on Friday—a fast day—and decides to adjourn over that day, without formally accepting the invitation for the trip.....Virginia Republicans make an agreement to unite with the Third party in many districts.....The Chicago Lake Front cases are argued in the Supreme Court.....A Kansas City cable car is run into by a freight train and four of its passengers killed.....The Democratic State Committee names Judge Charles Andrews for Chief Judge of the Court of Appeals.....In New York City, the Columbian Celebration is continued with a great military and civic parade, which marches up Broadway and Fifth Avenue from 10 A.M. to 6 P.M., and by a night pageant over the same route.

The funeral of Lord Tennyson is held in Westminster Abbey.....The four-hundredth anniversary of the discovery of America is celebrated in many European cities.....Cholera record: Hamburg, 19 cases, 2 deaths; St. Petersburg, 14 cases, 2 deaths; Buda-Pesth, 19 cases, 13 deaths; Holland, 7 cases, 2 deaths.

Thursday, October 13.

The New York Court of Appeals, by a vote of 5 to 2, sustains the constitutionality of the Apportionment Act of 1892.....Another Census Bulletin is issued showing increase of manufactures and wages paid in seven large cities. .....The Grand Jury of Marion County, Indiana, indicts the supreme officials of the Iron Hall for embezzlement.....At a fox-hunt of the Meadow Brook Club, a member is thrown from his horse and killed.....In New York City, the Columbian Celebration closes with a banquet at Lenox Lyceum: addresses by Vice-President Morton, Secretary John W. Foster, Governor Flower, and others.....Count Adolphus Narraikow, Nihilist and writer, dies in Bellevue Hospital.....A committee of the Union League Club reports a review of the tariff question, and resolutions approving Republican principles and candidates, which are unanimously adopted.....Thousands of visitors leave the city.

Striking miners at Carmaux, France, tear down the Prefect's decree forbidding public meetings; a large force of troops is present to preserve the peace.....Edward P. Deacon begins an action at Grasse to establish his right to a divorce.

Friday, October 14.

Henry Watterson is selected to deliver the World's Fair dedicatory oration, October 21.....The Episcopal General Convention discusses mission work among the negroes of the South.....Arguments are heard at New Haven on a motion to reopen the Phelan-Walsh quo warranto case.....James G. Blaine is serenaded at "Ophir Farm," Whitelaw Reid's country home; speeches by Mr. Blaine, Minister Egan, and Mr. Depew.....The Industrial Alliance of New York holds its convention at Cooper Union, and adopts a platform denouncing free-trade, and endorsing the protection plank of the Republican platform.

Violent shocks of earthquake occur in the Balkans..... It is announced that the French forces have gained another victory in Dahomey..... Heavy gales prevail on the English coast; some vessels are supposed to be lost.....In the by-election for the Cirencester Division of Gloucestershire the Conservative candidate is chosen by a majority of three.

Saturday, October 15.

It is announced that the President will not attend the dedication of the World's Fair Buildings; there is practically no change in Mrs. Harrison's condition.....The total receipts of the Fair to date are $10,634,866, and total expenditures $9,829,777.....Cardinal Satolli, the Papal Legate, calls on Secretary of State Foster in Washington.....President Andrews, of Brown University, is appointed a member of the International Monetary Conference, in place of Mr. Walker, unable to serve.....The Episcopal General Conference decides to set off the northern peninsula of the Diocese of Michigan as a missionary territory.....It is said that several men and many cattle were frozen to death in the recent great snowstorm in Colorado.....In New York City, Dominico L. Ruiz, Consul-General for Ecuador for nine years at this port, is arrested for forgery.....Robert T. Lincoln, Minister to Great Britain, arrives on the *Etruria*.....Republican conventions are held in all city Assembly Districts.

It is announced that the Queen Regent of Spain will be godmother to Emperor William's infant daughter.....The passage of the German Army Bill is practically assured.

Sunday, October 16.

A Whittier memorial meeting is held in Boston; a letter from Oliver Wendell Holmes is read.....Edward W. Seymour, Justice of the Supreme Court of Connecticut, dies at Litchfield, Conn.....It is announced that the registration in cities in New York State shows a marked increase over that of the correspondinging day last year.....Stamford, Conn., begins the four days' celebration of its 250th anniversary with special religious services.

Heavy losses by floods are reported from all parts of Great Britain; many houses in Yorkshire are ruined.....A hurricane rages in the Gulf of Mexico.

Monday, October 17.

The United States Supreme Court sustains the law which provides for choosing Presidential electors in Michigan by districts..... Mr. Cleveland declines to be present at the World's Fair dedication in Chicago.....The Episcopal General Convention adopts a new hymnal.....A fugitive tramp, who had robbed a milkman, is shot and killed by the chief of police of Port Jervis.....All the telegraph operators on the Santa Fé system, 900 in number, leave their posts at 10 A.M., on an order of Chief Ramsey to strike, which proved to be a forgery by a joking operator; all traffic is suspended for twelve hours; the joker is discharged.....John V. Cockroft is nominated to succeed General Husted in the Assembly.....In New York City, Republican candidates for Congress, Assembly, and Board of Aldermen are nominated.....A mass-meeting of colored voters at Cooper Union is addressed by ex-Governor Pinchback and others.

The official figures show that there have been 17,962 cases, and 7,598 deaths from cholera in Hamburg.....News is received of the wreck of the steamer *Bokhara* by a typhoon in the China Sea; only thirty-four of those on board were saved.....News is received of an attack by the Wahehe tribe on the German station at Mpwapwa; many residents at the station were killed or wounded.

Tuesday, October 18.

The Vermont Legislature elects ex-Secretary Redfield Proctor to succeed Mr. Edmunds in the United States Senate.....Vice-President Morton and many other distinguished men arrive in Chicago to participate in the dedicatory ceremonies of the World's Fair on Friday, which has been made a legal holiday by proclamation of the President.....Cabinet officers, members of the Supreme Court and the Diplomatic Corps start from Washington for Chicago.....The Episcopal General Convention, at Baltimore, selects Denver as the next place of meeting.....The New York Presbyterian Synod begins its session in Albany.....The strike on the Denver and Rio Grande Railroad ends.....The letter of Whitelaw Reid accepting the Republican nomination for the Vice-Presidency is made public.....In New York City, the following nominations are made for Mayor: Tammany Democracy, Thomas F. Gilroy; County Democracy, John Quinn; Republicans, Edwin Einstein.....Ex-Governor Foraker, of Ohio, addresses a mass-meeting at Cooper Union.....The New York Yacht Club accepts Lord Dunraven's challenge to sail a race for the America's cup.

The French Chamber of Deputies opens after the recess.....Cholera record: Hamburg, 8 new cases, 3 deaths; Buda-Pesth, 17 new cases, 11 deaths. .....Lord Rosebery is made a Knight of the Garter.

CHEMICAL NOMENCLATURE

IN THE

FUNK & WAGNALLS'

STANDARD DICTIONARY

In Harmony With Progressive Science.

RESOLUTION ADOPTED BY SECTION C, CHEMISTRY, OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE CONCERNING THE SPELLING AND PRONUNCIATION OF CHEMICAL TERMS IN THE "STANDARD DICTIONARY."

"RESOLVED: That this Section, in response to the inquiries of the editors of the forthcoming Dictionary by Funk & Wagnalls, advise the use of the spelling and pronunciation of chemical terms as adopted by the *Editors of the Journal of the Chemical Society* (London) and by the *Special Committee of this Association* on the subject in all cases where they concur. In the few cases of divergence, they would recommend the use of both forms in the terms to be defined, occurring in their alphabetical order; and in the descriptive or defining portions of the Dictionary the use of the principles adopted by *this Association* and published in the report of 1891."

The Spelling and Pronunciation of Words Ending in -ide and -ine.

Like all questions that have come before the editors of the Standard Dictionary, the rules to be adopted for the spelling and pronunciation of chemical terms have been the subject of much careful thought and investigation. There were found to be in general use among eminent authorities in chemistry two distinct methods of spelling and pronouncing such words as bromid (ide), oxid (ide), chlorid (ide), and amin (ine), gelatin (ine), morphin (ine). Prof. R. Ogden Doremus, Editor in charge of the Chemical Department of the Dictionary, advised the adoption of "the system reported at the Toronto Meeting (1889) of the American Association for the Advancement of Science." According to this system, the final **e** would be omitted in all but a few cases, to which reference is made below. The Chairman of the Committee submitting this report was Dr. Thomas H. Norton, Professor of Chemistry in the University of Cincinnati, and the Secretary was Dr. Charles Lewis Howe, of the Polytechnic Society, Louisville, Ky. Other members were Dr. H. Carrington Bolton, formerly Professor of Chemistry, Trinity College, Hartford, Conn., and Dr. Edward Hart, Professor of Chemistry, Lafayette College, Easton, Pa., and editor of the *Journal of Analytical and Applied Chemistry*. The Secretary wrote us:

"The whole matter has been carefully weighed for three years by the Committee, and was acceptable to a large majority of the chemists consulted, and is, I think, the only logical basis of a possible agreement. . . . *Don't*, however, make the blunder almost every dictionary (even the Century) has made of failing to give all chemical words of the same class a uniform spelling and pronunciation."

NOTE.—Among the authorities to which the Committee refer as having been consulted in their investigations, were such eminent chemists as Prof. E. J. Bartlett, Dartmouth College; Prof. F. W. Clarke, Chief Chemist U. S. Geological Survey; Prof. C. E. Munroe, U. S. Torpedo Station, Newport, R. I.; Prof. E. W. Morley, Adelbert College, Cleveland, O.; Prof. W. A. Noyes, Rose Polytechnic Institute; Prof. J. M. Ordway, Tulane University, New Orleans, La.; Prof. Ira Remsen, Johns Hopkins University, Baltimore, Md.; Prof. W. G. Tucker, Albany Medical College, N. Y.; Prof. H. W. Wiley, Chemical Division, U. S. Department of Agriculture; Prof. A. W. Wright, Yale University, New Haven, Conn.

Our own correspondence with prominent chemists and others specially interested in the subject has been large, and includes the following letter sent us by Chairman Norton, respecting the advisability of dropping the final **e** from all names of chemical compounds formerly terminating in **-ine**, which gives some of the main points in the discussion:

Advantages of the Retention of the E

"I. Some years since, Watts and others proposed the use of the termination **-ine** for basic substances, and the limitation of the termination -in to certain neutral compounds, viz., the glycerids, glucosids, proteids, and bitter principles. Under the latter category come also the so-called resinoids, introduced by the eclectics, and obtained by precipitating the alcoholic extract of a drug with water.

"The value of the consistent use of distinctive suffixes for distinct classes of compounds is undeniable, provided that the use of any given suffix is limited to a single class, that there is a phonetic difference as well as a visible difference between nearly allied terminations, and that there is no serious violation of est blished usage in word-building. Illustrations of such helpful uniformity are to be found in the terminations of the various series of hydrocarbons, of the alcohols, etc.

II.—Do these Advantages Exist in the Case Before Us?

"(*a.*) The use is not limited to a single class in the case of either **-in** or **-ine.**

"(*b.*) There is little or no accompanying phonetic difference, the **i** being almost invariably short.

"(*c.*) The final **e**, as a rule, when following a single consonant, indicates the long sound for the preceding vowel (Webster's Dictionary, principles of pronunciation, p. xiv.). This is not here the case.

"(*d.*) *The usage would demand a very extensive knowledge of the constitution of a number of compounds.*

"(*e.*) It has been adopted by but a portion of the chemical world; few are consistent in its use; by many it has never been recognized.

"(*f.*) In the case of the resinoids, the existing possibility of danger as a result of confusion between say *aconitin* and *aconitine*, is but slightly helped by the presence of the final **e**, as will be easily acknowledged by any one familiar with many specimens of handwriting—especially of physicians' handwriting—and as far as the ear is concerned remains unaffected—an important consideration in this era of telephones. Would it not be far wiser for those most deeply interested in the progress of pharmacy to counsel at once the abolition of this existing nomenclature as applied to the resinoids, by introducing distinctive prefixes or additive terms so as to remove entirely all possibility of confusion?

"In a recent article in the *American Druggist* (Vol. XXI., p. 15), it is stated: 'But though they (*i. e.*, the resinoids) are gradually going out of use, some of them are still in demand, and fatal results might ensue if both terms, that of the weaker resinoid and that of the powerful alkaloid, were confounded.'

"Should a reform, the value and utility of which is conceded by all, be delayed by the effort to bolster up the weak fortifications about the terminology of a group of substances—not distinctive chemical compounds, but mechanical, commercial mixtures—when that terminology in its present state is confessedly a menace to human life?

III.—Advantages of the Proposed Change.

"(*a.*) The simplification, uniformity, and economy of time resulting from the use of a single spelling for the same sound.

"(*b.*) The complete adoption in the termination **-in** of the short i, the sound now used in the vast majority of cases, the one approximating most nearly to the European 'i' and the one thereby most helpful to foreigners using our language, and *vice versa*.

"(*c.*) The harmonizing of the practice governing the use of this termination with the principles underlying the general rules for the pronunciation of other chemical terminations.

"(*d.*) The falling into line in this regard with the general movement toward phonetic reform in our language.

"(*e.*) The accord with the general rule in our language governing the use of the final **e** and its effect on preceding vowels."

The reasons for dropping the final **e** from all names terminating in **-ide** are the same as those here given for dropping that letter from the termination **-ine.**

At the meeting of the American Association for the Advancement of Science, in Rochester, during August, 1892, the practical adoption of the report of its Committee on Spelling and Pronunciation of Chemical Terms by the STANDARD DICTIONARY came up for discussion, and the resolution printed above was adopted.

Our editors have, therefore, determined to adopt the following rules in reference to the spelling and pronunciation of such terms:

Terminations in *-id* (formerly *-ide*).—The final **e** is dropped in every case and the syllable pronounced *-id* (as chlorid, iodid, hydrid, oxid, hydroxid, sulphid, amid, anilid, murexid).

Terminations in *-in*.—In names of chemical elements and compounds of this class, which includes all those formerly ending in **-ine** (except doubly unsaturated hydrocarbons) the final **e** is dropped, and the syllable pronounced *-in* (as chlorin, bromin, etc., amin, anilin, morphin, quinin, vanillin, alloxantin, absinthin, emulsin, caffein, cocain).

The Termination *-ine* is used only in the case of doubly unsaturated hydrocarbons, according to Hofmann's grouping.

Under the rules of the A. A. A. S., the use of the termination **-ine** is confined to a small class of words that are seldom used, of which *butine, ethine, heptine, hexine, pentine, propine, quartine*, and *sextine* are the principal examples. These words will be pronounced in accordance with the general principles that govern other words in our language with the long sound of i, while those ending in **-in** will be pronounced with the short sound of *i*. It will be seen, therefore, that the objections offered by Professor Norton to the use of the final **e** in other words do not here apply.

The need of a reform in the spelling and pronunciation of chemical terms has for some time been very generally acknowledged, and the rules of the American Association for the Advancement of Science will, without doubt, be rapidly adopted. They are followed by the *Journal of Analytical and Applied Chemistry*, Easton, Pa. The editors of other scientific publications have the matter under consideration; and among the writers of scientific books we note that Dr. T. Sterry Hunt, in his latest work upon *Systematic Mineralogy*, and Dr. R. A. Witthaus, in his *Manual of Chemistry*, have both made use of it.

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